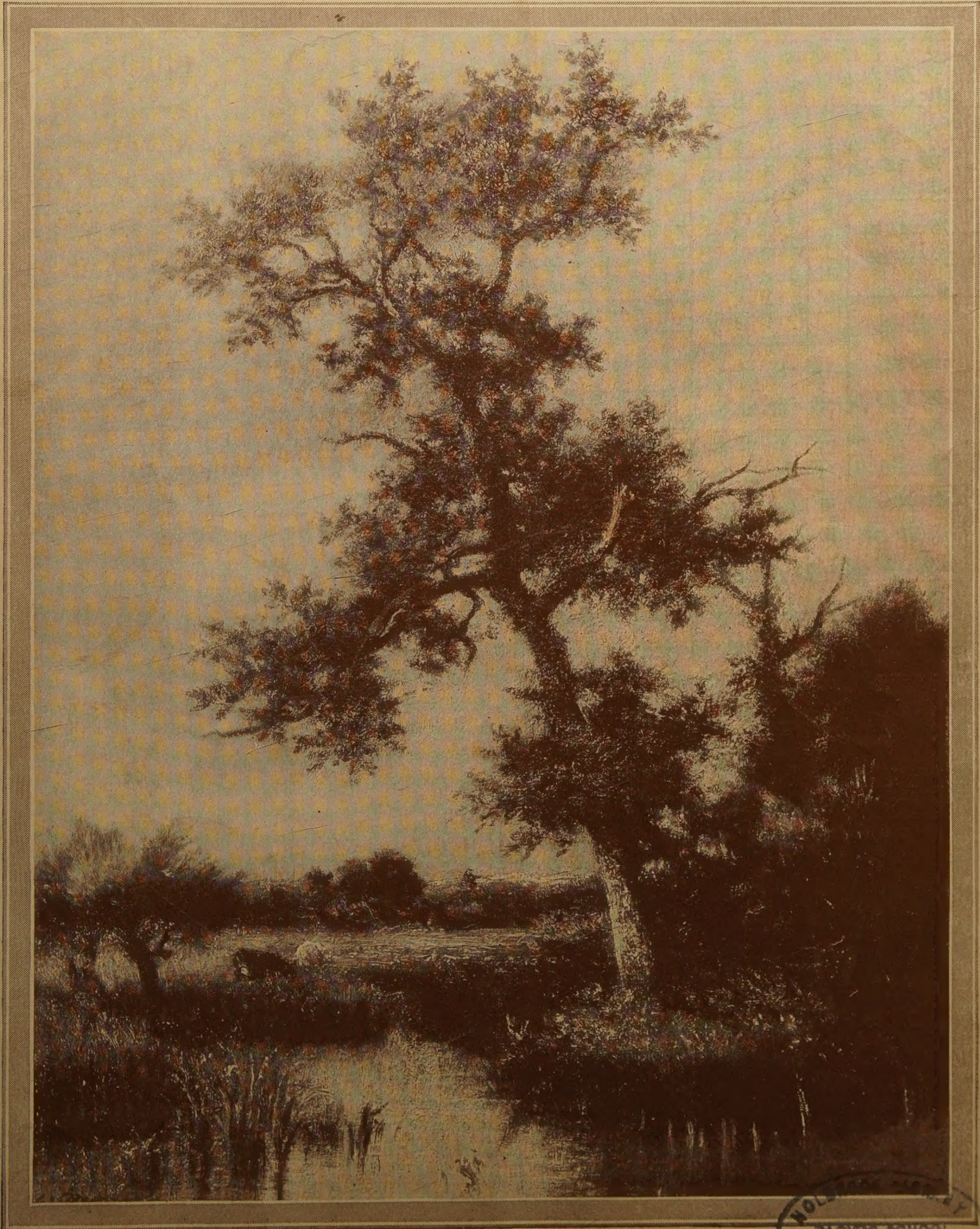


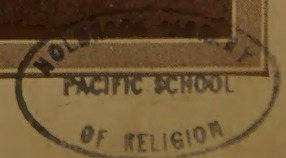
THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION



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The Closely Graded Lessons and the Small School

v. 3
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It is possible to use genuinely graded lessons in
the small Sunday School

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The Church School

A Magazine of Christian Education



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Vol. III

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Wider Cooperation in Religious Education
Five Denominations Unite in the
Publication of THE CHURCH SCHOOL
Other Churches to Follow
Read the Following Page

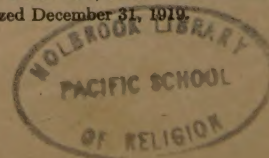
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Five Publishing Houses Unite in Producing The Church School

An Interesting Example of Cooperation in Religious Journalism

THE CHURCH SCHOOL Magazine appears today as the joint product of the editorial and publishing boards of the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Congregational, the Reformed Church in the United States, and the Disciples of Christ, which have organized "The Church School Press" for its production. The houses which have entered into this cooperative publishing enterprise believe that a national magazine of Christian education is a practical ideal; that such a magazine is essential to a national program of Christian education; that it will make for Christian solidarity and leadership and the advancement of the Kingdom as no one individual publication can do. With this conviction they have pooled their editorial and business resources in order to give Protestant Christianity a high-grade monthly journal in the field of religious education. It is hoped that the magazine will also be a medium through which interdenominational cooperative movements and organizations may carry their message to the church and community.

UP to this time this magazine has been published by the Graded Lesson Syndicate, the pioneer organization in interdenominational publishing. Ten years of association in publishing together the closely Graded Lesson Courses encouraged the members of that Syndicate to undertake the production of a monthly magazine. From the first it was hoped that the magazine might become a national organ in the publishing of which all Protestant denominations might unite. This hope is not an idle dream, as shown by the fact that the number of denominational publishing houses now engaged in its production has almost doubled, and others are expected to join in the enterprise before long. What would it not mean to the cause of religious education if all the Protestant Christian forces were back of a strong national magazine! Its message would be carried to every community in the land and its influence would be supreme because it would have back of it the voice of united Protestantism. The power of such a magazine goes beyond the imagination. It would bring to its pages the best writers in the land and it would carry on its list every friend of Christian education.

Every one recognizes that the tremendous problems which face the church today cannot be adequately solved by an isolated, individualistic policy. Christian forces must unite in building their program and in promoting it in church and community. To accomplish this effectively there is no better medium than a magazine of religious education such as THE CHURCH SCHOOL.

MEMBERS of the new syndicate which is now publishing this magazine want it to be of service to pastors, superintendents and executive officers, teachers, parents, directors of religious education, leaders

of young people's work, all public educators and all professional religious-educational workers, such as teachers of religious education in colleges, denominational and interdenominational workers.

The magazine aims to deepen and intensify the convictions concerning the fundamental character and importance of Christian education; to popularize the principles and programs of Christian education; to relate home and church school to each other in an effort to unify and augment the influence of both in the religious training of youth; to present and interpret the programs and methods of Christian education in terms of the life contacts of the pupils, having in mind especially such fundamental social relationships as home, school, church, recreation, industry, civic and community responsibilities; to promote an interdenominational program of Christian education for North America; to promote coordination between Christian colleges and church-school forces; to promote a closer coordination of all agencies engaged in religious education; to suggest ways and means of developing character through service, or living the lesson in life; to set forth and to interpret the ideals of Christian citizenship and democracy in their relation to the program of Christian education.

The magazine will carry a news service in the field of Christian education. It will discuss methods and problems of religious education, of organization and administration, including departmental and class methods. It will present in a popular way the philosophy and psychology of education and child study. It will make leading features of community service, missionary education, week-day religious instruction. It will discuss recreational activities so far as they are related to the program of religious education. Articles on worship and music and art will have a place in the magazine. It will emphasize leadership training and training in Christian citizenship. It will try to give a Christian interpretation of world problems and progress as well as background articles on Bible study and interpretation. Articles on church-school architecture and equipment and the ways and means of utilizing the dramatic interest will appear from time to time in the magazine. While its scope will thus be broad and inclusive it nevertheless recognizes that its chief service is to the church school and its related interests, so that while being universal in its outlook it will not be discursive. Its articles will be vital, inspiring, constructive, in language simple and non-technical.

THE Church School Press, which publishes this magazine, welcomes other editorial and publishing boards to become partners in the enterprise. We believe we are engaged in an undertaking which should enlist the enthusiastic cooperation of the Protestant Christian forces of the land. *The present is only a beginning; the future is large with promise.*

Growing Corn in a Tennis Court

DR. T. H. SAILER, the Dean of Mission Study Specialists, recently said at a conference of missionary educators: "Some time ago I came home from my vacation and found a perfectly splendid stalk of corn growing right in the midst of the hard ground of my tennis court. I do not know where it came from or how it got there. I let it stand and it produced a fine ear of corn. That is the way churches get their missionary leaders." Is it not, likewise, true as to Sunday-school teachers? Multitudes of that splendid army of two million Sunday-school teachers in our land were "volunteer" growth. No one planted them, no one cultivated them. Out of the sheer strength of their spiritual life they just grew where they were, overcoming their hard environment and lack of care and glorifying their heavenly Father by bearing much fruit.

It is possible for a stalk of corn to grow in a tennis court but the better way to grow corn is to prepare a special field, plant it with good seed, cultivate it with care and expect a bounteous harvest.

TEACHER Training in its manifold methods is such a specially prepared field. Here, too, the "good seed are the children of the kingdom." Teacher Training for the Sunday school recognizes the enriched personality of the teacher as the great factor in character formation, but a teaching force spiritually consecrated and professionally efficient requires training. The gospel records show clearly in the example of our divine Lord as the great Teacher that he made use of what we call "Modern Principles and Methods of Teaching." He knew his Bible, he knew man and he had a self-consuming love for those whom he taught.

The most hopeful sign in the world of religious education today is the growing recognition of the value and need of Teacher Training. Thousands have taken the new Three Year Standard Teacher Training Course; there are hundreds of Community Training Schools for the preparation of leaders for Teacher Training Classes. The establishment of Vacation Bible Schools and Week-day Church Schools is calling together and developing a body of trained teachers of religion and skilled supervisors of religious instruction. These teachers of religion present an inspiring example and set a standard for the coming day. But, after all, it is simply the church restoring the office of the catechist or teacher. The Week-day Church School is bringing back the divinely ordained office of the church.

What are the pressing needs in Teacher Training? Surely, first of all, a challenge to the denominational or church colleges to recognize their responsibility for the training of leaders for the local church. It is not sufficient for the denominational college to point to the small number of its graduates who enter the ministry as a justification for denominational financial support. Too long have our church colleges followed the example of state institutions and trained their student body for professional schools, technical callings and to become public-school teachers. This work needs to be done, but the major responsibility of the church college is to and for the church. This calls for leadership training of the students in the curriculum, in the college atmosphere, in the

organizations of the college, in order to take their places in the work of the local church and in community service.

ANOTHER urgent need is Summer Schools for Sunday-school workers. The Summer School is enlarging its scope and will be invaluable for years to come in the preparation of leaders for Teacher Training work in the local school and in the community. The number of instructors required is increasing because of the special departments of the Sunday school and subjects, such as: The Study of Worship, of Play and Recreation, the Study of Pageantry and the Drama.

No one denomination can adequately cover its own field. This is true when we remember that if anybody needs the Summer School it is the little isolated rural school. Such a school suffers from lack of impulse, leadership, skilled guidance and wide outlook.

IS it not plain that there should be common promotion of the Summer School and that a system of cooperative Summer Schools should be inaugurated? There is nothing denominational in principles and methods of teaching and all denominations are practically agreed as to the form of organization and standards of promotion, etc., for the Sunday school. Moreover, it would be possible to have a course or perhaps a group of courses conducted by the denominational representatives in each major school treating in systematic order the history, doctrine and distinctive policy and program of the denomination.

The greatest need in Teacher Training is to arouse the conscience of the church with respect to the teaching function. The average church pays more for janitor service, more for choir, more for light and heat than it does for the training of those who are instructing its children.

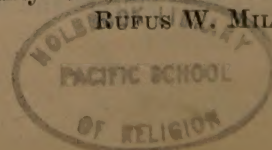
THE conscience of the church has been cultivated with respect to the Foreign Mission task, and on this subject there is a growing conscience. Intelligent church members no longer refuse to give to the Foreign Mission enterprise, if they are worthy the name of Christians. They recognize that missionary giving is a Christian duty.

With regard to the teaching function of the church, both ministers and people seem to have no such consciousness of obligation as has been developed in the matter of Missions. Many who begin to appreciate the importance of the educational task of the church still imagine that it can be accomplished cheaply. Let those who would be leaders in the church recognize that Teacher Training costs.

The call of the new day is for a higher appreciation of Teacher Training and a more complete coordination and cooperation on the part of all the agencies of the churches for the training of lay leadership. Then will we act upon the famous saying of Horace Mann: "Where anything is growing one former is worth a hundred reformers." Then with joy and confidence may we await the assured harvest:

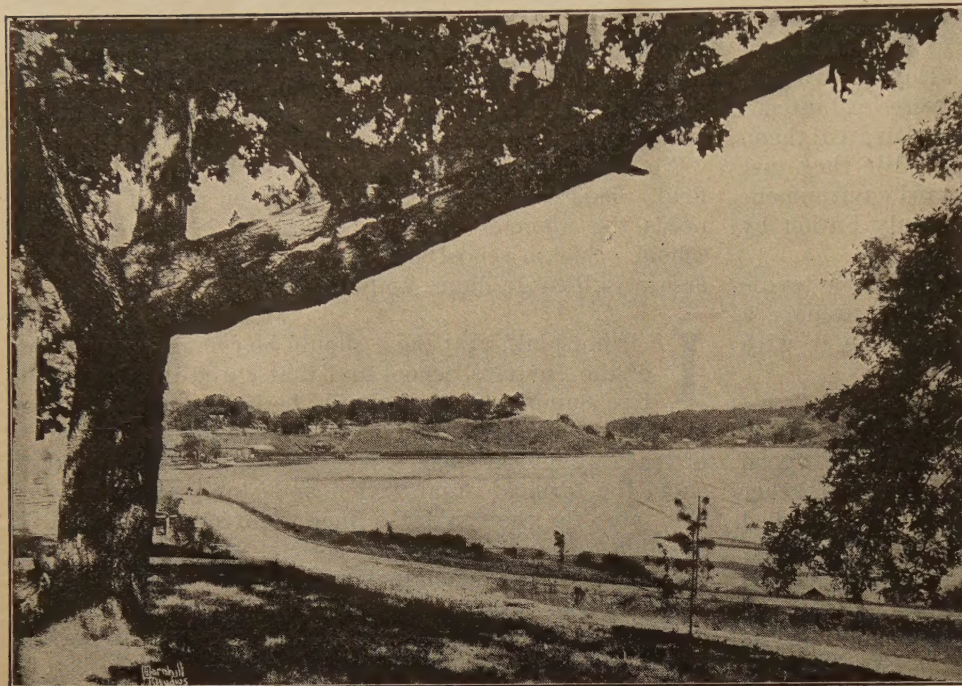
"Some thirty fold; some sixty fold; some one hundred fold."

RUFUS W. MILLER.



The Appeal of the Worth While in Teacher Training

By John W. Shackford



Lake Junaluska, the Home of a Teacher Training School of the Methodist Episcopal Church, South

THERE are two theories regarding the basis upon which certificates or awards should be issued to students studying the Training Course for church-school officers and teachers.

The first of these is that they should be offered primarily as an encouragement for those who enlist and continue in the training class without very much regard for the grade of work done. That is, while the examination should in some sense be a test indicating perhaps that the student has read the textbook and can recite certain portions of it, the real purpose is to encourage students to continue in such work and give them at the same time whatever gratification may come from receiving certificates and diplomas on this basis.

The second view is that the awards should be bestowed only as an acknowledgment of work of a certain kind, that it should be reserved as a stimulus to undertake this kind of work, and that at the same time it should serve the purpose of disabusing the minds of those who are doing inferior work of the notion that they are measuring up to what should properly be expected of them.

The reasons for the first position are obvious enough. There is a desire to encourage people to do something in preparing themselves as teachers, even if that something amounts to very little. This position, which probably many would support, represents a very natural and proper sympathy for the members of the local class, and I would not for a moment suggest that the motive back of it is other than sincere and well-intentioned. The results

of this practice, however, are far from satisfactory. The motive may be good, but the effects are otherwise. Some of the objections may be stated as follows:

First, the award is made to encourage defective work and not to represent attainment. This may contribute toward holding the student in the training class, but at the same time will probably contribute equally toward his continuance in doing a kind of work that is of very questionable value.

The course, let us say, is in Pupil Study, and the student in the training class reads the text and memorizes certain passages, but has no real understanding of the child's nature or of his religious needs and does not at all grasp the meaning of the laws of growth and development. We will assume, as is often the case, that this student memorizes numerous book phrases, but is obviously helpless in answering any question

regarding the child's behavior or needs apart from the textbook phrases. And even in setting down the bare language of the text there is shown little, if any, power of discrimination. In a word, we are considering the case of a student who gives comparatively little evidence of knowing what has been treated in the text, and no indication that he would be able to make use of this in any new situation.

Now, in this case, for the church school to act upon the first theory and present a certificate is to say in effect that the work done is satisfactory and represents the standards of the church. The question is, however, whether the certification of such work as satisfactory is not a snare and a delusion to all concerned—whether the student is not deceived into thinking he is really prepared to teach boys and girls; whether the Sunday school is not mistaken in assuming that it has teachers who are really better prepared to teach, and whether the Sunday School Board of the church has not wasted its money and its time in getting a few phrases into the minds of persons who do not know the significance of the language they use, and have not, as a result of their training work, any appreciable power to teach.

Second, viewing the matter broadly, the question of educational sincerity is involved—the same question which our institutions of learning have had to face—shall the sign and seal of an educational institution be made a mere incentive to attend the institution, a sort of hollow

honor, or shall it represent the institution's educational ideal and its seal of approval for actual achievement?

The second view which we are here defending is of course subject to the not infrequent criticism that it is impracticable, that it discourages many good people who are giving their services to the Sunday school, that after all, we cannot hold unsalaried Sunday-school workers to any very definite educational requirements.

On the other hand, the question may well be raised: How may we hope ever to lift our Sunday-school work out of the too often slipshod and easy-going way of doing things, how are we to make Sunday-school work educational if we are to continue to put the stamp of approval upon work which no thoroughgoing educational institution would recognize for a moment? If, instead of using our tests and standards, sometimes even, when necessary, to shock our Sunday-school folk into seeing how very low their own standards of work are, we bestow our awards in accordance with the expectations of those who hold these standards, we shall only have the consolation of knowing that we salve the feelings of well meaning people who often are capable of better things, and might be stirred to better things, but who will never be so aroused as long as we continue to say that their work is satisfactory, when by any worth-while test it obviously is not.

Third, the first position would lead to the bestowal of the awards of the Sunday School Board on such a basis that they would speedily become meaningless and valueless to persons of discernment and competency. The inevitable result would be to encourage the inefficient students to continue their inefficiency for the sake of an empty honor, while the stronger teacher, who should be recognized as a type to be approved for the Sunday-school work of the future, will not care to study the course, having small respect for it, and especially for the awards which represent the standard of work required.

If, however, the policy of educational sincerity, of attainment and of the mastery of a course that has in it the making of teachers is adhered to, the result is sure to be that the just award for this kind of work will prove attractive to those persons who, by their strength and the force of their influence and leadership, will help to create better ideals and bring about better practice in Sunday-school work.

In addition, many persons who are doing indifferent work will discover themselves to be below standard as Sunday-school teachers and, with a becoming humility, combined with a new appreciation of what it means to be a teacher of religion, will make the effort necessary to master the training course.

I am very sure also that the appeal of the worth-while comes with peculiar force to young men and young women looking forward to their life's career, and also to the conscientious religious minded person as represented by a very large proportion of our Sunday-school teachers and officers. To them the appeal to the heroic is far more effective than the appeal to the easy and the soft. No one has ever laid down harder requirements for his disciples than did Jesus, the Master Teacher and trainer of teachers. But the inspiration of the prize set before him and them made the very hardships attractive. In like manner, the Sunday-school teacher who comes to see the true significance of his office will not turn back from preparation for effective service because the price of preparation is hard. To him the mark of the prize of the

high calling of a teacher of the Christian religion will make possible the sacrifice and the effort necessary to the attainment of efficiency.

One of the most encouraging things that I have witnessed in my present work is the frequent sight of busy men and women, men prominent in business, and women occupied with the duties of home or office, putting aside important work and devoting themselves for long hours and with concentration of effort to the study of the courses in teacher training,—all that they may become better able to serve as teachers and officers in the Sunday school. I have more than once been deeply moved and inspired at the sight of those who, with no thought of monetary compensation or official promotion, but with the single purpose of rendering a more efficient service to childhood and young life, are giving their very best efforts to this preparation to become teachers in the school of the church.

But what of the failures? Unquestionably there will be not a few of them. Some will fail because they are not willing to make the effort, some because they have not the ability; but even a failure sometimes serves a good purpose. Not only, as pointed out, will it help to arouse some to do their best work, but it will help the church to discover those who cannot or will not measure up to what should be expected of those who are made our teachers and leaders in the Sunday school. And surely the church owes it to herself and to the children for whom she is responsible to refrain from saying that persons are competent to teach in the Sunday school who by every reasonable standard are not competent. We do not recognize people as up to grade in other kinds of work because they mean well. And even when we must needs use workmen who are only partially efficient, it is well to have standards by which their limitations may be known and which will assist us in removing such limitations as rapidly as possible.

Certainly no good purpose in the long run can be served by confusing values. Even though we may frequently have to use Sunday-school teachers who have neither vision nor equipment, because none other are available, yet if we are ever to have a better state of things we must be honest enough to recognize distinctions and to remove all merely complimentary elements from the teacher-training awards, and to make these awards, as far as fair test can determine, a recognition of accomplishment and of competency.

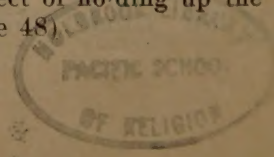
The second theory is the governing one in the Department of Teacher Training of the Methodist Episcopal Church, South. If there has ever been any doubt that this theory would in the end prove more popular as well as more effective than the other, this doubt has passed. There are many evidences that it is being justified in practice.

The encouraging fact is that, while the new Standard Course is very much more thoroughgoing than any in use heretofore and while our tests are more searching, the number of certificates for successful completion of work is many times what it was a few years ago.

There is still a large discrepancy between the number of students enrolled and the actual number of credits issued, but the proportionate number of credits is steadily increasing, as is also the percentage of students who are standing by the course to the end.

An illustration of the desired effect of holding up the

(Continued on page 48)



The Universal Demand

THE universal demand is for skilled labor. All the world is searching for the man who knows

By Margaret Slattery

paid for the knowledge and training that worked a miracle practically every day.

how. No matter how lowly the task, the world gives its confidence to the man who knows how to do it. Last summer, when the time came to leave the glorious mountains of central China, we found the rains had turned the lazy river of six weeks before into a mad, rushing torrent that had overflowed its banks for miles. The small native boat drew up to the boards that served as a wharf, our trunks were placed in the bow and we were told where to sit. I confess that I looked with fear down the river and around the bend where we must go. The one oar, fastened at the end of the boat, seemed such a pitiful little thing with which to meet that flood of waters. The Chinese boatman, with bare feet, bare head and sphinx-like face, seemed as inadequate as his craft. "We can never do it," I said to my friend. "We wouldn't venture out in this in our finest motor boat at home." We turned the bend skillfully, we swept along on the edge of the current, we bumped against the stone wall up which we must climb to solid earth. Hands reached down to help us, the perilous journey was over. Our trunks were put safely ashore. Then the boatman turned to me with a beaming smile. "Yes, *can* do. Allee samee know how," he said, thanking me for the fare with which I had rewarded his skill. There was such satisfaction in his face, such confidence in the way in which he stepped into the boat, turned the oar back and forth and was out again in the mad, yellow stream. He was a conqueror. He was master. He could do his work away up there on the Yangtse without fear. I felt a great thrill of pride in him for the skill which hard training had given him.

One July morning about two years ago, I said a word of cheer to a brave woman who was taken in a wheel chair to the operating room. She was blind. A peculiar type of cataract shut the light from both eyes. I marveled at the calm, quiet face of the physician who was to perform the operation. His manner was that of an ordinary man on an ordinary day—and yet he was about to attempt a miracle. It was a success, for when I returned to my home again, my friend could see! How I envied him the skill that gave her back the light of day and the joy of life. Later I learned something of the price he had

One of the most inspiring hours that have been mine for a long time, I spent recently in a class in a large manufacturing plant where English was being taught to foreign workmen. I was astonished at the rapidity with which the men had learned, delighted by their interest and enthusiasm. The advanced class read the sentences, every one of which was a lesson in true Americanism, with spirit and conviction. I have observed so many classes in Americanization doing work that accomplished little, that I asked for an interview with this teacher. I found

that his method was the result of long experience in teaching, that he was a highly trained man, that he spent much time learning to know his men, that his unfeigned enthusiasm over their progress accounted for much of their interest, that, not content with present success, he spent most of his evenings studying every method of teaching languages that he could find, making comparisons and eagerly adopting new ideas. I knew why he had results and why other firms and institutions offered flattering inducements for his services. He was a man who had paid the price of knowing how. He answered the demand for skilled labor.

The day has passed when the world in general needs to be convinced of the value of training, save in two or three instances which are strange exceptions. In general, the more important the task the higher the type of training demanded. The world is con-

vinced of the need of definite and special training that will give skill in the arts and crafts, in medicine, in law and many another profession, but there still lurks in the minds of men a feeling that those engaged in teaching have at their command a sort of magic wand that will make up for the experience and training that are lacking. For this reason, in great faith, the daughter of the school committee man, being a "good scholar," still goes to the little country schoolhouse where some future leader of men may be waiting in vain for knowledge she cannot give. The thrilling stories of the successes of the little one-room schoolhouse have blinded us to its many failures. What it has done has made us forget what it has not done and is not doing. Yet America as a whole is not disturbed that so large a percentage of her youth is in just such schools and that in many of her cities professional training is not required. Because

All the world is searching for the man who knows how.

Skill works many a miracle.

There still lurks in the mind of men a feeling that those engaged in teaching have at their command a sort of magic wand that will make up for the experience and training that are lacking.

With a sublime faith that is not warranted by results, the average school requires of the teacher willingness and goodness only.

One has never had more right to be hopeful for the church than at the present moment.

Little can be done to strengthen the weak places until teachers better fitted and more time for the task can be secured.

If the problem is to be met at all, it must be faced by the people responsible—the parents of the children and the pastor—the natural leader of the church.

The world cannot move onward and upward without religion.

The only hope we can have of changing the world's thought or its judgment on vital moral and ethical issues, is through teaching. Any other method means chaos and ruin.

of this confidence in the magic wand, girls fresh from college, with no professional training, may enter the high schools of our country and give youth at its most critical period, as best they can, the knowledge and mental training with which it must face a world where more and more ideas are determining factors.

If these things are true in the field of secular subjects, they are most certainly true in the field where religion is the subject to be taught. Although the church in general chooses with care its preachers, who deal largely with adult life which is capable of thinking and judging for itself, and considers carefully professional training and fitness; of the teachers of its children, with a sublime faith that is not warranted by results, it requires willingness and goodness only. Of skill, training and fitness it says little. The weakness of the policy is evident in the figures that record the losses to the church between the ages of twelve and twenty.

The Business of the Church

Yet one has never had more right to be hopeful of the church than at the present moment. It has looked itself in the face. In answer to the demand on the part of many and varied interests—not at all concerned about the task of bringing the kingdom of God down upon the earth and making it in very truth a fit place in which to live—that the church "*mind its own business*," it has asked itself what its business is and has answered its own question in clear, courageous fashion. In a new consecration, it has determined that never again shall its door be locked with a golden key. It has determined to teach its members that this world is not what it ought to be, that its boasted civilization and its material success did not and could not save it, that they do not help much now when it is engaged in a desperate struggle to rescue itself from the results of its blindness and is not over sanguine as to the outcome. The church is resolved to help its youth to truly believe that there is no profit for either the individual or nation that shall gain the whole world and lose its own soul. The church is finding its voice, in a new sense it is learning to speak, and slowly, very slowly, it is learning to speak *unitedly* and therefore with *power*. It is standing, as in other great days of its history, for a free pulpit, a free press, for the will of the people expressed in the ballot box by the majority of its citizenship. The church, awakened to these things, looks with renewed interest and concern at its children. It is reading the results of its surveys with the same concern shown by the business man studying his profits and losses. It is studying the statistics that tell it frankly where it stands. It sees that the results of its work are not commensurate with the years of effort that make up its expenditures. There is a leakage in places, and if it continues it will seriously affect the church of the future. It is searching for the explanation of these things which it is beginning to believe may be found in the lack of competent teaching.

What has been accomplished by the consecrated men and women who have taught and are teaching with but limited knowledge of the youth who are their pupils and still more limited knowledge of the Book they teach, is marvelous, but with the handicap of modern society and the modern home they are not equal to the task. That the majority of teachers do not know how is evidenced by the irregular attendance, the lack of interest,

attention and enthusiasm on the part of the pupils of the average Sunday school, as well as by the fact that though many faithful ones study the Bible from ten to fifteen years in the school, they know practically nothing about it, for, not supplemented as it once was by Bible reading in the home, the pupil is dependent wholly upon the teacher for the knowledge he gains.

Making Bible Places Real

When I went down from Jerusalem to Jericho, I realized how little my teachers had known of the land of Palestine and how little of reality, background and color I had, in turn, given to my pupils. As I realized the wealth of material which could make that land live, I felt like apologizing to those who, in the early years, were introduced to it by me. I am sure they had no definite mental picture. I am certain that Palestine was a strange, weird, far-away, mystical land, not at all connected with a real earth and that the men and women whose *lives* we studied each week did not live for them at all.

As the church looks at its problem of training for character, it realizes that little can be done to strengthen the weak places until teachers better fitted and more time for the task can be secured. If the problem is to be met at all it must be faced by the people responsible—the parents of the children and youth, and the pastor, the natural leader of the church. It is strange that while most parents want their children to "be good" and bitterly condemn them when they fail, they are so little concerned about *training* them to be good and putting into the plastic muscle and fiber of their beings love for purity, justice, and righteousness. Parents today expect great things of their children with little expenditure of effort. I often look with deepest admiration upon the youth of today who are high-minded and fine in spite of the fact that they hardly know the meaning of the word discipline, that they are given the freedom of the jungle, the music of the jungle, the dances of the jungle, the ideals and ethics of the moving picture and then are asked to live on the moral plane of a highly complex civilization. Parents must be helped to see their part in the making of the new ethical and spiritual day for whose coming, in a magnificent spirit of sacrifice, many of them gave their own loved sons to die.

Educational Leadership Needed

The pastor of the church, pressed by the many duties of a complicated program, finds it very easy to fail to see relative values. The pastor who is a great preacher often loses sight of the need of educational leadership for his young people. Sometimes in the largest churches with the strongest pulpits, one finds the weakest Sunday schools, the most meager equipment and teaching. All such churches must be helped to desire the services of a young people's pastor or a director trained for the work who will be paid an adequate salary for doing it and will be supported enthusiastically both by the regular preacher, by the parents and by the church as a whole, for often the church calls an expert and then sits back to watch him perform a miracle. With a pastor intelligently informed as to the needs of his young people, acquainted with modern methods and new programs, and backed by parents willing to do their full share in providing time and opportunity for teaching, it will not be long before the growth in numbers and character of work

will prove what skill can do. To educate the church on these lines, real propaganda in the highest sense is needed—*beginning in the theological seminaries.*

When all this is done, there remains always at the center the *teacher*. He must be chosen wisely and from the highest type of the church membership. We must dare to *demand* his services because of the urgency of the need. He must be willing to learn to take his work seriously, to look upon it as professional even though there be no remuneration in money.

These words would seem but idle phrases of impractical idealists if it were not a fact that the modern Sunday school has many and is rapidly gaining more of exactly this type of teachers. I met, the other day, a young woman who gives two nights each week for twenty weeks during the winter to the study of pedagogy and Bible. She has attended a Summer Conference of young people that she might live with them and better understand them, both at her own expense. I dined with a prosperous young business man and his wife who spend every Wednesday night in a class for Bible study and seriously "prepare their lesson" during the week. They are buying a book on the subject of Bible study or teaching each month and all this that he may better teach a class of lively twelve-year-old boys and she a class of girls fifteen and sixteen. Because men and women of fine caliber are assuming responsibilities, because busy people with large interests and real qualifications for leadership are responding, because teachers can prepare and are preparing themselves, there is ground for hope. The educational departments of the various church boards are giving their best to the preparation of courses of study, programs for teacher training for local schools, for community classes, for correspondence courses. The universities are, in special departments, preparing leadership. Serious and successful attempts to provide more time for the teaching of religion and the development of character are being made. These facts, however, are of little value unless they touch *you*. All problems must be met in the beginning by the effort of the individual who will *do it himself* and *induce others* to do it. Many who read this page live in communities where no real endeavor to strengthen the religious training of youth has ever been made. No community can afford to wait, no beginning can be too small. In my public-school experience I saw, more than once, the miracle performed by the coming of *one* well trained, well equipped, enthusiastic teacher into a community.

This appeal to train men and women for the task of religious education is not a call to service for the moment. It is a call to strengthen the moral leadership of today and prepare adequate leadership for tomorrow. The world cannot move onward and upward without religion. It is in need of greater moral impetus today than ever before in its history. If the type of religion taught be unfitted for our day, it cannot grip youth. If it be poorly taught, it will make so little impression that there will be no result in action.

When one faces the cold fact that what the children and youth of today are taught, the nation of tomorrow will believe, he is staggered by his task. Men and women today are Republican and Democrat, Methodist and Baptist, conservative and liberal, largely because of their teaching. The only hope we can have of changing the world's thought or its judgment on vital moral and ethical issues, is through teaching; any other method means chaos and ruin.

There is no method of saving the world but that of teaching the world. I was never more convinced of it than that day when we made our way slowly back from the Garden at the foot of the Mount of Olives, along the Via Dolorosa, through which no Christian can pass without agony of soul. *I knew that if Jesus Christ dared trust the purpose which he had determined to carry out, at the cost of life itself, and the program which he had conceived in the years of toil and sacrifice, to a few men whom he asked to teach it, there could be no better way.* The call to share in the program of teaching the world to find in God its Father—that it may be just to all—in Christ its Redeemer—that it may toil for the salvation of all—and in man its brother—that it may act in love and not in hate—ought to stir the men and women of the church to the point of passionate desire to know how and to patient effort which is the price of knowledge.

In the little prairie town, in the back country of New England, in the great woods of the northwest, in the garden spots and the deserts, in the cotton fields, under the black clouds settling down over great factories, amidst the roar of cities, in beautiful suburban towns, are the children and youth of the America to be. Shall they be men and women of strength of will, of high character, of sincere, reverent devotion to God and man, the product of the teaching given by those who have met the universal demand for workmen who know how?

It may well be that *you* are the answer.

THE development of taste is a slow but delightful process. So slow is it that we must give our children the best even when they are very small that they may know what is good from the first. Fortunately many of the finest aids to teaching are the simplest and ready for immediate use. Little children enjoy fine pictures, beautiful music, flowers, snow flakes, and sunsets quite as much as things of lesser beauty. And now that we have more time allowed for teaching religion we can make great use of a wonderful and rich variety of material. We can be more thorough, too, and allow time for thought and pleasure. This will be very satisfying to the children. There has been a briefness in our slight treatment of fascinating subjects very trying to many a little soul and this may account at least in part for generations of failures and the slowness of our advance.

In planning to teach more thoroughly we must be sure that there is a fine spiritual quality in all that we offer, in the poetry and the songs, and in the stories as well. The stories should have the charm of literary quality, for stories are important since they teach great truths.

We want our teaching to lead to the formation of ideals as high and as beautiful as the stars. It was a star that led the wise men to the feet of Christ.—ELIZABETH COLSON in *The Abingdon Bulletin of Religious Education.*

The Intelligence Bureau of the Church School¹

How to Keep Records and Make Them Useful

By

Robert L. Calhoun

DURING the recent revaluation of the work of the church school, every one of its departments has taken on new importance. So it is not unnatural that the secretary's office has become a statistical bureau and the secretary an official of weight and dignity. For as soon as any school attempts to standardize its work and to plan deliberately for efficient educational service, the need for adequate records is speedily evident. There is need both for a museum, to preserve specimen maps, notebooks, and essays prepared by the pupils, and for a filing cabinet, to preserve tables of information, figures, and averages. The secretary's work centers in the filing cabinet, and it is with this work that we are here primarily concerned.

There are three questions to answer: What are church-school records for? What should go into them? How shall they be kept?

Any business man could readily answer the first question. He knows that in a modern factory both managers and directors must have accurate and systematic information; reports from every department to show costs of material and wages, time lost through breakdowns, and total output; reports from foremen and superintendents concerning maintenance, labor, and transportation; and a big ledger and balance sheet in the head office to gather up and tabulate the main facts. The need in the church school is essentially the same. For, first of all, there is an annual meeting of the church members—stockholders who have invested money, time, and effort in the school, and who desire with good right to know what spiritual return their investment has brought. Too often, if our records are ill kept, we cannot satisfy them. They ask facts and we give them "estimates," perhaps, even, estimates padded and retouched. Adequate records are required to provide accurate accounts of stewardship. But apart from the occasional report to the church, a school needs good records to furnish its officers with a basis for intelligent administration. They are the factory managers who must know both the strong and the weak places, each in his own territory. If a class here or a study group there is faring badly, but no record shows it, there is small chance of prompt help from the executive staff. On the other hand, if the secretary's file reveals the weak

OCTOBER is the first month of the church-school year.

It is the time for superintendents and teachers to take an inventory of their work and to plan more efficient methods for the coming year. This article offers help in a very important item—that of keeping records. Why keep records in a church school? "Because it is our very real business to conduct our little part of the Master's work in the most efficient method possible, and the modern Sunday-school superintendent is the advance agent of efficiency."²

spot, and shows that another class in the same department is doing conspicuously strong work, then the superintendent will know where to seek both the malady and the cure. Specific records are invaluable for wise administration. Finally, an adequate system of tables and charts, preserved through a period of years, serves as a cumulative standard and stimulus for the work of the whole school. It stands as the vital history of a living, growing body, to form the nucleus for a real school tradition. It gives to a new teacher or officer "inside facts" such as he could get otherwise only by much trial-and-error experiment at the expense of the school. And it makes possible, as nothing else can, a year by year comparison of the work of individual, class, department, and school with its own previous work and with that of its neighbors. Such are the uses of facts properly and permanently recorded.

It is not unlikely that objections may intrude here, on either of two grounds. Perhaps one will say, "What a huge lot of needless bother! If the teachers and officers are on the job as they should be, they will know all the essential facts without having a secretary and a card index to tell them." Of course this sort of protest quite misses the central point at issue. Adequate records are needed precisely to enable officers and teachers to be "on the job" intelligently. The factory manager cannot go about his work unless he is guided by records, and no more can the school executive. Private first-hand knowledge, which belongs peculiarly to the observer in a front-line trench and to the teacher in the direct personal contact of the classroom, is vivid and detailed. But it is valueless for shaping general policy until it gets into the records at headquarters. A more acute objector, however, may point out that the really important work of the church school is its influence upon the spiritual natures of its members, whereas the most skilled secretary can record nothing more than bits of purely external fact—attendance, punctuality, lesson study, and so on. The inner life of the child does not get into the records. One may agree at once to the letter of this objection, but it is true none the less that carefully kept records do serve to indicate spiritual growth or stagnation. A nurse's chart shows only such external details as bodily temperature, pulse, respiration, and general appearance; yet these give the doctor an accurate check on the patient's inward condition. The one all-important requirement is that the right symptoms be recorded.

¹ Author's Note: A part of this material has been adapted from McEntire, *The Sunday School Secretary*. The aim here has been to suggest the large significance of well-kept records rather than to give details of technique, which abound in Mr. McEntire's discussion.

² Ralph N. McEntire, in *The Sunday School Secretary*.

This raises at once our second question: What should go into the records? In general terms, they will contain *facts* and *explanations*. Often enough the latter are quite as vital as the former; for unexplained facts, like isolated figures, can tell pernicious falsehoods. On a given Sunday, one school has double the attendance of another: the one is in the throes of a heated "red and blue" contest, the other suffering from an outbreak of grippe and measles. The bare attendance totals without the reasons would be wholly misleading. (It is unnecessary to point out that if records are to be of value, they must contain nothing but real facts and real reasons. A nurse would scarcely venture to "make a better showing" for her patients by falsifying her charts.) The specific details which should be included in the records for any school must be determined by the particular conditions and needs of that school. It would be difficult indeed to sit down and produce forthwith a system adapted to any given situation; rather the system for each school must grow and change, add details and subtract details, until at length a satisfactory form is obtained. But it is possible to suggest, in brief outline, some general types of records which will be of value.

1. Individual permanent record.

A sheet filled out by the parent, when necessary, when the pupil is enrolled. Since it is filled out but once, one need not hesitate to obtain as full information as may be desired.

- a. Marks of identity: name, parents, address, phone number, etc. Merely a label.
- b. Data for classification: date of birth, grade in public school, grade in Sunday school previously attended, promotion record.
- c. Relation to the church: membership here or elsewhere.
- d. Home environment: parents' occupations, parents' church membership, names and ages of other children.
- e. Personal details: birthday, membership in clubs and other organizations, special interests (athletics, domestic science, stamp collecting), favorite studies (history, geography, literature) etc. This section may be expanded and altered at will. It should contain those details which are really of prime significance for the educator.

2. Yearly record of each pupil in the school, supplied by the teacher.

a. Attendance record. A separate card for each pupil, showing attendance and punctuality on every Sunday. Cards grouped by classes. Withdrawals noted on cards for special attention of officers. Records of reasons for absences and tardiness, and steps taken to prevent recurrence (noted by teacher on special form each Sunday, for the preceding session).

b. Record of work done. (Quality as well as quantity.)

Instruction: lesson study, assigned home work, recitation, memory drill, quizzes.

Program of training:

Worship: singing, memory passages.

Handwork: notebooks, construction, etc.

Recreation: dramatics, formal or informal.

Social service: performance of definite tasks, work at home and about the school, visiting, flowers for sick, chores for neighbors, etc.

Benevolences: offering—yes or no. Leave the amount to the treasurer to record.

c. Notes from observation.

Miscellaneous notes on significant words or actions of pupils, showing marked interest in the work of the school, marked indifference, growing keenness of conscience or of personal responsibility.

3. Summaries made up by the secretary from data in the individual reports.

Summaries by the week, quarter, and year, for each class, grade, department, and for the whole school.

Once more let it be said that these are but suggestions; each school must build and operate its own system. In any event, whether the records be in conventional secretary's books, or in card indexes, or in loose-leaf notebooks, this ideal should be kept in view: *to provide adequate and significant information in permanent form for convenient reference.*

How Make and Keep Records

We come now to the third question: How shall the records be made and kept? The answer can be brief. Think once more of a modern factory, with reports streaming in from every foreman and department head to the main office, and you have a picture of what the system in the church school should be. Details and first-hand comments must come from the teachers and group leaders. It would be hard to stress this fact too strongly. We are not accustomed to associate records with the teacher's job, and it may well seem to be piling a needless burden on shoulders already loaded. But Professor Hartshorne goes so far as to say, in effect, that the thing most essential to the success of any record system in the church school is the willing and intelligent cooperation of the teachers. The time and the thought which they invest in facts and figures and bits of comment are not wasted. Such bread cast on the waters will return, it may be after many days, in the form of suggestion, help, and praise which will make the very work of teaching less burdensome and more full of joy. For all the detailed jottings of all the teachers come to the main office into the hands of the secretary, who tabulates them, and files them, and makes them a vital part of the machinery of the school. He is the statistical expert, the focal point of the whole system for gathering data. A part of his time is spent in casting up totals and filing material away for quick reference. But another part, in some ways much more important, is devoted to a vigilant search for signs of weakness or of strength which come to light in his records. The secretary is no mere adding machine; he is a diagnostician, with his fingers on the pulse of the church school, and his voice must carry large weight in the executive sessions. It is only close, consistent teamwork by secretary, teachers, and administrative officers that can make a record system yield its full value.

Lest reiterated emphasis upon system leave a distorted picture, let us agree once for all that no records should ever be regarded as ends in themselves. Machines, whether of iron or of idea, are meant to be used as tools, not served as masters. So no system, however elaborate and however venerable, should be tolerated except in so far as it is useful. Let every officer in the school watch out for needs which are not being met, for vital facts which are not being provided, and for unnecessary details which are blocking the road to real effectiveness of service. And then adapt the system accordingly!

Accounting For Lives

IF church schools were business institutions, with the necessity of showing a yearly profit, and were the pupils enrolled paid for in cash as the raw materials of the factory, most of our church schools would go out of business in a year—bankrupt. The only reason they do not is that they secure their raw material for nothing and never are required to make an accounting as to what they have done with it. Yet this raw material is the most precious stuff this world knows—LIFE. The business of the church school has a worth to the world far beyond the manufacture of pig iron and wash boards and steel rails and watches. And we carry it with so slight a sense of responsibility to life, to the world, to God, that we seldom even take the pains to work out an accounting system for it. One school came to realize this. The school of Plymouth Church, Buffalo, New York, treats every name which comes to it in the ordinary course of growth with the same consideration a business house gives to its accounting for income and outgo.

By William S. Mitchell

membership are brought to the membership department office and the regular file cards (*white for church mem-*

bers, pink for those who are not) are made out and filed. This is the beginning of the church's care of its church-school parish, for these records of the department of membership are the basis for the church's program of education and evangelism with its children.

Purposing, as this church does, the most careful, intensive cultivation of its school constituency, the effort is made at the time of enrolment to gather all possible facts which will furnish the background of the home from which the pupil comes and its relation to the church, to business or industry, to day school and city. This material is most valuable. It is secured by means of a questionnaire and the material is later transferred to the vertical file form (see page 14) and filed numerically. This makes possible quick reference at any time to the full and complete information concerning any pupil and the school's dealings with him from the date of enrolment.

The Membership Department

The new plan began with the appointment of a trained school woman to the superintendency of what was then known as the department of classification, and which had been inaugurated with the purpose of securing some definite grading of new pupils in accord with the plan of the school. After a number of adjustments and changes the department of membership was organized, taking over the entire accounting functions of the school as these related to membership, the enrolment, attendance, grading and absentee followup of the pupils. The working force required included the superintendent and six assistants. An office was provided, equipped with typewriters, card files, loose leaf books and a complete system of records and forms.

Enrolling the Pupil

Any visitor attending the school for the first time is questioned as to his desire to join the school. If merely a visitor, the secretary of the department of the school visited issues the usual pupil's visiting card, properly marked for the purpose of presentation for credit at the visitor's home school.

Should the visitor desire to join the school, the department secretary makes out a *Candidate's Card*, and this is received by the department of membership. This card records the necessary information for proper grading and bears the enrolment date. It is a rule in this school that attendance for three Sundays, not necessarily consecutive, is necessary before regular enrolment.

With the reception of this enrolment card by the department of membership the prospective pupil is under its care and will remain there until the last entry of explanation as to the reasons for severing the relations with the school has been made. "Gone" has ceased to be a satisfactory explanation as to the termination of membership in this school. Each Sunday an assistant in the department prepares from the file of candidate cards the proper form for each department's candidates for that day. Those who have met the requirements for

Promoting Growth

Each pupil, upon being enrolled, is presented with the school button, a very handsome emblem especially designed for this particular school, and is informed that he or she is now enrolled as a worker. Inquiry is made concerning friends or schoolmates not in school and the honor buttons given for bringing one or two new pupils are shown. This has steadily shown results among the younger departments. The adult department of the school, with a group of unusually strong organized classes, enrolls its own members through the secretaries of these classes and records the data with the department of membership. This adult department also conducts an annual membership drive, every organized class participating in this competition. As the honors are based upon percentage of increase this automatically clears the lists year by year and freshens the interest and loyalty.

Following Absentees

In caring for the attendance, class cards are used in preference to class books. These are in duplicate and one set is in the teacher's possession for marking while the other remains with the department of membership for its work. The following Sunday sets will be exchanged, the attendance record in the meantime having been brought up to date on the card given the teacher for the day.

The Class Follow Up

Week by week the department of membership gives notice to each teacher of the serious cases of absentees in their particular classes. Faithfully the department follows up this matter until attention is given to the absent pupil. At the same time a direct and personal follow up is carried on by the department of membership, the familiar cards, circulars and inquiry notices being sent out in this way. In some cases pupils whose absence has become so prolonged that all hope of restoration had been given up were brought back into enthusiastic loyalty by this means. (Continued on page 47)

For further information and prices write to your publishing house for catalog.

Size 5 1/4 x 8 1/2

Individual Record		Name	Class No.	Department	Reg. No.	
YEAR 19	OCTOBER	NOVEMBER	DECEMBER	JANUARY	FEBRUARY	MARCH
Date of Sunday	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Attendance						
On Time						
Offering						
Church						
Days Bible						
Memor. Work						
Notes/Work						
TOTALS						
YEAR 19	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER
Date of Sunday	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Attendance						
On Time						
Offering						
Church						
Days Bible						
Memor. Work						
Notes/Work						
TOTALS						

Individual Record—Smith & Lamar
Size 9x5¼. Price 50c per 100

HISTORICAL RECORD		
Name	Home Address	
Date of Birth	Business Address	
Day	Month	Year
Enrolled in Sunday School	Telephone Number	
Day	Month	Year
Member of What Church?	Day School Grade	
Parents' Name and Address		
Parents' Members of What Church?	Honors Given, etc.	
Remarks		

Reverse side of Individual Record Card showing
Historical Record

WINNETKA CONGREGATIONAL CHURCH SCHOOL									
REPORT CARD FROM TEACHER TO PARENTS									
NAME	GRADE								SCHOOL YEAR 191—191—
	OCTOBER	NOVEMBER	DECEMBER	JANUARY	FEBRUARY	MARCH	APRIL	MAY	
TIMES ABSENT									
TIMES TARDY									
DEPORTMENT									
SCHOLARSHIP									
ATTITUDE TOWARD SCHOOL									
GIFT	YES								
	NO								
HOME PREPARATION									
TEACHER (over)									

Size 6x3½. Cannot be purchased

EXPLANATIONS	
E—EXCELLENT—INDICATES VERY GOOD WORK	F—FAIR—INDICATES SUFFICIENT TO INSURE PROMOTION
G—GOOD—INDICATES SATISFACTORY	P—POOR—INDICATES CANNOT BE ACCEPTED FOR PROMOTION
PARENT OR GUARDIAN WILL PLEASE EXAMINE THIS REPORT AND SIGN HIS OR HER NAME ON THE PROPER LINE BELOW, RETURNING THIS CARD TO THE TEACHER.	
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

Reverse side of opposite report card

REGISTRATION CARD FOR GIRLS							
WINNETKA CONGREGATIONAL CHURCH SCHOOL, WINNETKA, ILL.							
Pupil's Name		Father's Name (or Mother's)					
Occupation of parent		Church Affiliation of father		of mother			
Address							
Born	Years previously in Sunday School			Entered K'n'n		Grade I	
II	III	IV	V	VI	VII	VIII	
H S I	H S II	H S III	H S IV				
Remarks							
Left		When					
Day School							
High School							
College and University							
College and University Activities and Honors							

A similar card is issued for boys. Size 6x4. Cannot be purchased

ENROLLMENT No. 209		Department Girls	
Plymouth M. E. Sunday School, Buffalo, N. Y.			
NAME	Worrall, Maybelle Alice	CLASS No. ?	Telephone No.
ADDRESS	110 Mass. Ave.		
DAY SCHOOL GRADE	6th A.		
SCHOOL No.	49		
Enrolled	Month	Day	Year
	Jan	1	1919
Date of Birth	May	1	1919
Baptized	No		
Joined the Church	No		
Father's Name		Oliver	
Member of what church?		No	
Mother's Name		Margaret	
Member of what church?		Richmond M.E.	
Occupation of Father		Travelling Salesman	
OTHER MEMBERS OF FAMILY			
Name	Member of what Sunday School	Member of what church	
Margaret	Plymouth		
Marklo, Mrs Dora (Grandmother)			
Letter written to the parents.			
NAME OF TEACHER Miss Russell			
PROMOTIONS	Endorsed	PRIMARY	JUNIOR
CANCELLATION DATE		CAUSE	
NEW ADDRESS			

Size 8½x11. Cannot be purchased

Vocational Training	
Occupation	
Baptized	Admitted to (or Confirmed in)
of	Denomination, Date
Church Activities	
Community Activities	
Married	Date
Died at	Date

Reverse side of card shown above

The Normal Supervisor

A New Method of Training Teachers

OF all the problems confronting the church school, that of training teachers is the oldest, knot-

tiest, and most fundamental. That will generally be granted. A new way in which an ordinary school got at this problem may, therefore, be of interest. Stating it briefly, a properly equipped young woman was employed for six weeks to give her entire time to the training of the teachers.

Certain advantages will at once be seen by those who have faced the problem. Compared with the ordinary teacher-training class, the work was more practical, as the methods presented during the week were demonstrated with the children on Sunday. Compared with the work of the ordinary church assistant, or director of religious education, there was a better focussing of attention. The normal supervisor, and perhaps this is the best title for the position, was brought from a distance to do just one thing. She was not entangled in the routine drudgery of church administration as is the ordinary assistant. She had no office work, no calling, and she was not available as a substitute teacher. She was there for but one purpose, and to that one purpose large publicity was given. All her energies were centered on the problems of the school.

Two particular advantages were enjoyed by this school which might not be the case with others. There had been a change of administration in the school, and a large number of new teachers had been recruited. These teachers had been working long enough to feel their need of help keenly, but not so long as to have gotten into ruts. The second advantage was that the pastor and normal supervisor had worked together previously, and did not need to waste any time getting one another's point of view.

What could be done in six weeks by a trained worker in an ordinary school? More than most people imagine. The formal part of her work consisted of three training classes, one for primary teachers, one for junior teachers, and one for high-school girls who, it was presumed, would teach some time in the future. These classes were profitable, but were perhaps not the most unique feature of the work. The class work was supplemented by a large number of personal interviews in which the teachers were

By John R. Scotford

coached in the proper presentation of the lessons. On Sunday the supervisor went into the classes where the need

was greatest and demonstrated how the situation should be met. Sometimes two classes were combined for this purpose. It was insisted that the teachers be present at such demonstrations. One teacher arranged for her class to meet with the supervisor for four week-day afternoons for demonstration work of this nature. A new beginners' superintendent had just been appointed; the supervisor boarded with her; so the beginners' training class met three times a day!

How far could the cooperation of the teachers be expected for such a program? Some of the teachers said that attendance could not be secured, and practiced what

they preached by staying at home. No attempt was made to force training upon any one. However, out of thirty-two teachers in charge of classes, twenty-one gave their time to some sort of instruction. The executive staff of the school was exceedingly faithful in its attendance. If such a phrase might be used, five teachers were soundly converted. They took every bit of help which they could get and applied it enthusiastically. The methods of the rest were modified in greater or less degree.

What was the point of the training? The beginners' department was revolutionized throughout and modern kindergarten methods introduced. A mother visiting the department after the superintendent had been getting some training thought that she was a trained kindergarten.

In the Primary Department handwork was stressed. The children had been sitting on full size chairs and were without tables. A demand for proper equipment was created. The teachers were almost entirely high-school girls, and responded splendidly to training.

In the Junior Department uniform lessons had been in use. A number of classes were started on the graded work. In each case the teacher was carefully coached and one demonstration lesson was given by the supervisor. It was felt that the success of the lessons in some classes would ultimately lead to a demand for them by all. Graded material having been tried and discarded once before in the school, it was thought well to move

TO THE CHURCH SCHOOL TEACHER

Do you want to enjoy your work? Do it well. Poor work is discouraging.

Does preparation for good teaching seem a heavy task? It is far easier than to do it badly. That will take the life out of you.

Take your pupils seriously. Every one of them will be nobler and happier if you do your part well.

Your pupils will soon be leaders. Whether they lead up or down will depend largely upon you.

If you teach well, the children will learn from you that religion is worth while. If you do your work carelessly, they will learn from you that religion is not worth while.

Keep in touch with the leaders in this field. Take some magazine or read some books on the subject. Go with other teachers to institutes, conferences, and training schools.

Be happy in your work. God, eternity, and the human soul are on your side. No real effort can fail. Every earnest prayer finds its answer.

slowly and demonstrate the success of each step before taking another.

The normal supervisor was given a free hand to see what she could do with the service of worship in the upper grades of the school and in the Primary Department. Her changes were rather revolutionary. Late comers were quarantined in the vestibule for what seemed to them a long time. But the service of worship was conducted in quiet, and a more punctual attendance was observed the next Sunday. In these services the use of missionary material was demonstrated.

It was felt that the importance of this work and its nature needed to be brought home to the church and to the parents of the children; therefore the last week was given to the preparation of a program entitled, "The Old Church School and the New" in which church-school progress was pictured from the days of Robert Raikes down to the time of graded lessons, the making of relief maps, and the dramatization of Bible stories. At the close of the program, which was given on Sunday night to a large congregation, the needs of the school for new equipment were presented, and an offering and pledges taken for that purpose. This offering amounted to only fifty dollars less than the salary of the supervisor for the six weeks. Her salary was paid out of the school treas-

ury. It should be stated that during the six weeks of her work the attendance and offerings increased steadily, while there was an astonishing decrease in the number of absent teachers.

The greater result, however, was the acceptance of an ideal of progress by the school and a large part of its constituency. The school will never again be satisfied with some things which it has accepted in the past. A new standard of teaching and of platform work has been set. The desire for better equipment has been awakened which will not be satisfied until the church has provided a proper meeting place for the Junior and Beginners' Departments.

The expense of this experiment was not such as to render it prohibitive to the ordinary school. It is further felt that from such work much wisdom may be distilled as to church-school methods. Today we have the traveling "expert" who goes in and out of many schools but does not grapple with some of the most troublesome problems, and on the other hand we have the weary worker who knows little save of the difficulties of the local school. A normal supervisor working on the plan outlined above for a few years would learn many things about lessons and conditions which we sadly need to know.

Those Adolescents

The Second of Five Articles Attempting to Create
a More Sympathetic Attitude Toward Young People

By Percy R. Hayward
and Myrtle Hayward

YOUR FEELINGS

**If you hold your feelings out to
young people for some one to wound,
you will not wait long. The better
plan is to resolve to have none.**

TWELVE chattering, giggling teen-age girls surrounded their teacher in the corner of the class-room waiting for the church school to open. Their attractive, winsome teacher, Mrs. B., had taught them since they left the primary room. Among those girls Marie was a special care and source of worry. Dear, affectionate, loyal, unselfish Marie! She would do anything in her power for her teacher except—keep quiet in school or at the midweek meeting. She could take charge of a group at a social and supervise a game with an ability quite unusual for one of her years. She could bake a delicious cake or set an attractive table for the Mother and Daughter Banquet of the class. When she was off on an errand she made one think of the speed and joy of a bird, but she could not or would not refrain from giggling and whispering during the lesson period.

The teacher's patience had been taxed so severely and so long that we must not wonder that she failed when an even greater test came. On this bright morning when the secretary pulled aside the curtain and asked, "How many girls here?" some one answered, "Thirteen, counting Mrs. B." Marie, effervescent and thoughtless Marie, quickly exclaimed, "Mrs. B. isn't a girl; she's an old cat." What shall we say of the personal feelings of the teacher in a situation like this?

The next time Marie came to class she had repentance

written in every look and motion. Her desire to be forgiven, though not expressed in words, was pathetic. An onlooker noted that Marie was conscious of the presence of no one that day except her teacher.

Mrs. B. had mentioned the incident to some friends who had said, "You have had patience long enough. This is too much." Because she did not understand the emotional changes

through which adolescents must pass, Mrs. B. could not view the incident except in a personal light. She could be conscious only of the fact that she had been offended and could not see the sincere repentance. Later Marie, conscious of failure and disgrace, left the school.

The leader of a church-school class, which we will call "The Boosters," went with them one evening while they took part in an athletic contest. Their opponents were similar groups from other schools in the city. Sixteen classes were arranged around the sides of a great gymnasium in a multiple ring of howling enthusiasts. A pennant had been put up for competition, and at a contest the previous month had been won by another class which we will call "the Busters." The "Boosters" were "out for gore" as they sang it, or "to skin the hide off" the "Busters."

The events were run off in "heats," four teams competing at once, and it quickly became apparent that the only worthy opponent for either the "Boosters" or the

"Busters" was the other. As the points were scored and the results of successive events were chalked up on the blackboard, the totals for these two clubs see-sawed back and forth in a most exciting and exasperating fashion. Finally came the next to the last contest.

The leader of the "Boosters" was, unfortunately for his peace of mind, one of the judges, and in each race was detailed to choose the team finishing in third place; at the end of each contest the four judges were called together and each named the winner in the position assigned to him; from these reports the complete result was announced and chalked up. In the first heat of this event, the leader was certain that his own team had won second place and that third place, which he was to judge, belonged to another team. When the judges were naming the winners in their private conference, the judge assigned to choose second place named as the winner the team to which the leader of the "Boosters" had given third place, which meant that, unless he wanted to protest on behalf of his own boys the ruling of another judge, he would have to name his own team as winner of third place while believing that they were entitled to second. This he hastily decided to do, waiting to see what would happen on the part of the boys, among whom there is usually no doubt as to the winner or loser in a contest.

When the score was marked up on the board he watched closely the faces of the boys who had been given a position which they had not won, and their surprised looks, coupled with the howl of protest from his own boys, convinced him that there was no doubt as to his own team being the winners of second position. A hasty conference was held with the other judge, who saw that he had made a mistake as to the names of the teams, and the mistake was corrected. The "Boosters" finally won the contest by a margin so narrow that it would have been wiped out if the mistake had not been corrected.

When the "Boosters" were violently protesting the announcement that they had won only third place, they called their leader over to them and plied him with all sorts of expostulations and fervid expressions. Amid all the uproar he heard only one expression clearly enough to recall it afterward. An eager lad of sixteen stood up on a chair, waved his arms, clenched his fists and shouted angrily at his leader, "*Mr. ———, what's the matter with you? Don't you know nothing?*"

This is a case of plain impudence, is it not? What is to be done about it? Can such ungentlemanly conduct be allowed to pass without some serious action? The leader said nothing about it at the time, smiled at the boy who had lost his head and later took occasion at the club meeting to speak briefly of self-control in speech. He decided that the boy would not remember what he had said

and so to forget it himself. He recalled the emotional instability of his own youth and some of the foolish and extravagant things he had said. He knew that this period of unstable feelings must come to every youth as part of the process by which he is saved from growing up to be duly and hopelessly the same as every one else in the world and, therefore, he forgave and forgot.

A wise and experienced worker with young people was discussing this matter with a friend and said, "Personal feelings? You cannot have any if you are to be a help to young people. At least your feelings must not be a guide to your conduct and attitude toward your pupils."

The speaker was right. Feelings we must have, of course, but they are the most wretched guides imaginable in our personal relations with our young friends. Young life is at full tide; it sweeps on and on with an intense absorption in the things of the moment and with but a scant ability to see the complicated consequence of what it does and says. A few young folks, of superior and exceptional training, may think always of the personal effect of their acts and words, but most of us are dealing largely with the opposite type. Our boys and girls are in the grip of the forces of primal life and they rush on usually as heedless of our prim exactitudes as is the tide of the shells which it submerges. There are, as has been pointed out already in these articles, at least a dozen pair of opposing emotions waiting to play upon the sensitive strings of young life and set them in violent commotion. As our young friends fly to and fro between these opposite poles of their world, our "feelings" will often get in the way and be trodden under foot. When an adult calls one of us "an old cat" we can be fairly certain that he has done so after a long and malignant meditation upon our personal shortcomings; we know that he means it deeply and that for saying it once he has probably thought it, with variations, scores of times. Remembering that an aged cat is noted often for fighting, spitting, stealing a chicken leg from the Sunday dinner and making an uncivilized uproar at night, we are certain that he specified the age of the animal from a deep-laid purpose to offend us, else, why did he not compare us to a gentle, lovable, purring kitten? With young people, on the contrary, seemingly impudent expressions, unless under unusual conditions, do not spring from any deep conviction as to personalities. Their nerves get strangely and unaccountably on edge and speech seems to be one way of letting off their surplus steam. It is for us to recognize these facts, treat their outbreaks as those of young people and not as we would the same acts or words from adults and, instead of allowing ourselves to be offended, remain amusedly tolerant. This is far from easy, but is necessary if we are to lead these young friends into an abundant life.



An Installation Service for Church School Officers and Teachers

A TEST of five years of the accompanying service of installation has brought only inspiring results. The service was worked out by Rev. Edward D. Gaylord and Mr. Arthur H. Merritt, pastor and superintendent of the church school in which it has been used. During these years, the service has not only deeply impressed each officer and worker in the school, but has also awakened the church to its responsibility to the school. Such a service should be used soon after the annual election of church officers.

To accomplish the best results, the entire morning service should be devoted to this particular program. The regular form of church worship may be used if desired for the opening service. Then the Installation Service is held, followed by a carefully prepared sermon in which the pastor should remind the members of the church that this great body of earnest workers having now consecrated themselves to unselfish work in the school, the church itself owes a distinct duty to the school by standing back of the work in every way. Preparation for the Installation Service should include the following steps:

1. The general superintendent should mail, three days in advance, to every church-school worker entitled to installation, an urgent request for attendance Sunday morning.

2. On Sunday the workers sit in their regular family pews, coming forward as names are called.

3. As fast as one set of workers is installed, they take seats in the front of the church, until the complete installed organization is grouped together.

4. At the close of the Installation Service and during the singing of the hymn, *Blest be the Tie that Binds*, the installed officers and teachers should all "about-face" and face the church audience. This shows the audience the dynamic force in the great group of church-school workers and often makes a distinctive impression on the audience.

Although no appeal for workers was made, one year five persons volunteered as teachers after this Installation Service. Last year three persons did the same, and it has been the unanimous verdict of visitors that this service is one of the most impressive of any like program they have ever witnessed.

The Installation Service

(Call by name to the front the Superintendent, Associate Superintendents, Department Superintendents, including Home Department and Cradle Roll.)

Dearly beloved: The various activities of the school of Christ call for a variety of gifts among its members, but all to the common end for which this school of the church is established,—the study of the Scriptures and the up-building of Christian character; even as the apostle Paul has written, that there are diversities of gifts but one Spirit, and differences of administration but one Lord, and diversities of operation, but one and the same God that worketh all and in all.

By Edward D. Gaylord
and
Arthur H. Merritt

To you, as *superintendents*, is given the high task of leadership towards the fulfilment of the fundamental purposes of this school of Christ, and of administration in its every good word and work.

You, *Mr. Superintendent*, this....., Church of....., has elected to the responsible position of chief executive of its church school. We look to you to plan the work of the school, and to put into operation the plans you have made. You are to lead us in our worship, to direct, in cooperation with the Educational Committee of the church, the course of study, to appoint competent executive officers for the business of the school, to select and supervise the teachers of the various classes, to inspire teachers and classes to honest study with open minds, to have the interest of every member of the school at heart, and to bend all to the end of a knowledge of the Bible, a confession of Jesus Christ and an earnest effort to serve in his kingdom. We look to you as an example in willingness to work, in readiness to sacrifice, in consistent Christian character, and enthusiasm for the work of God. Do you, with his help, give yourself to this service? (*Answer, "I do."*)

You, *associate superintendents*, have been selected to assist the superintendent in his task of administration, of supervision and of inspiration. You must uphold his hands as the elders of Israel upheld the hands of Moses that the nation might prevail. You must be to him eyes and ears and hands and feet; prompt with suggestion, ready in cooperation.

Associates in the senior departments, we look to you to be ready to substitute in leading the worship, to assist in providing teachers and especially to see that on no occasion is a class without its leader; and to be watchful for any place of weakness in the work of the school.

Superintendents in the lower departments of the school, there is given to you specialized responsibility. To you is given the oversight of your department—of its discipline, its study, and its spirit. Its successful work is your immediate care.

To you, the *superintendents of the Home Department* and the *Cradle Roll*, we look to forge the strongest links between the school and the homes.

As *Home Department superintendent* you are to unite in the fellowship of Bible study and parental interests those whom the multitude of home duties or the weakness of illness or of age prevent from being present with us in the sessions of the school.

As *Superintendent of the Cradle Roll*, yours is the happy task of visiting each home into which a child is born, and to seek by his name upon the cradle roll of the school, and by his presentation by his parents for baptism, to make him truly a child of the church.

Do you, each and all, by the help of your Master, Christ, give yourselves in diligence and self-forgetfulness to these and all other tasks which are yours as associate superintendents? (*Answer, "We do."*)

(Let a verse of some appropriate hymn be sung as a response here and where indicated in the following.)

(Here call secretaries, treasurers, librarians, leaders of choir or orchestra, pianists, and sexton.)

In the school of Christ, as in the Church of Christ, we are many members in one body, not all having the same office, but all of the one body of his church school. You, *secretaries, treasurers and other officers*, have been appointed for specialized functions, in which you each are to wait on your ministry that the one great body of Christ may be complete in its perfect work.

To you, *secretaries*, is given the responsibility of the records. Whether the school is a working body, with each member accounted for and in his place, depends largely upon the accuracy and completeness of your records. We look to you for the distribution of material, for the enrollment of every new member, for the discontinuance of those no longer active, for an accurate list of addresses, for suggestion and cooperation in following with friendly care each member of the school.

Upon you, *treasurers*, rests the financial responsibility for the school. It is your task to collect the offerings, to pay all bills properly rendered, and to keep accurate record of all moneys either received or paid out. We look to you for cooperation in developing the spirit of giving, to train our school in true benevolence, that inasmuch as we have freely received, freely also shall we give.

Yours, *librarian and associate librarians*, is the task of caring for the library, of preserving the books which we have and seeking for an increase in the number. We look to you to further the distribution of good books in our school, to keep accurate record of books loaned and books returned; and in every way possible to promote the habit of good reading.

Leaders of the music, upon your leadership we depend for the spirit of our worship. By your help we would serve the Lord with gladness, and come into his presence with singing. We look to you to train us that we may truly enter into his gates with thanksgiving, and into his courts with praise.

Upon you, our *sexton*, we are dependent for the comfort and the care of our material surroundings. You must teach us that cleanliness is next to godliness. You must give us heat enough to keep us warm and not enough to make us sleepy, fresh air to fill our lungs with oxygen, and light that shall shine upon our study of the Word.

Do you, one and all, give yourself to your special task, for the honor of our Master and the upbuilding of his school? (Answer, "We do.")

(Response by choir.)

(Call here the teachers of the Beginners' Department.)

Teachers of the Beginners' Department, it is your privilege to minister to the lambs in the fold of our good Shepherd. It is granted to you to sit in the place of him who gathered the little children about him, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." To you it is given to make the first impressions of God and of his world. It is your opportunity, also, to welcome and befriend the parents who, like the parents of old, bring their young children unto him. Do you promise your best effort and your loving care in shepherding these little ones of Christ's flock? (Answer, "We do.")

(Response by choir.)

(Call teachers of Primary Department.)

Teachers of the Primary Department, to you is given

the high responsibility of the early years of unfolding consciousness in the lives of Christ's little ones. We look to you to train in habits of attention, of reverence and obedience. From you must come the deepening impressions of God, of duty and the gentle mastery of Jesus Christ. Will you strive, with his help, to feed his sheep? (Answer, "We will.")

(Response by choir.)

(Call here teachers of the Junior Department.)

Teachers of the Junior Department. You minister to an eager, restless flock, which calls upon your full measure of patience and resourcefulness. To you it is given to hold the attention of restless minds, to store the memory with scripture, to use to the full the quality of hero worship. Yours is the age of friendship, where the true teacher, like the good shepherd, knoweth his own sheep and calleth them by name. And withal, you must be turning the feet towards the path of Christian confession. Will you make this service yours? (Answer, "We will.")

(Response by choir.)

(Here call teachers of the Intermediate Department.)

Teachers of the Intermediate Department, it is given to you to minister in the decision years, and great is your responsibility. Under your hands your pupils grow from boyhood and girlhood into early manhood and womanhood. It is the age of decisions and, like your Master, to you is given to be the door through which the sheep shall pass into the fold of Christ and his Church, and out into Christian life and service for him. Will you, by your personal example and spoken word, by prayer without ceasing, give yourself to this holy task?

(Answer, "We will.")

(Response by choir.)

(Here call teachers of the Senior Department.)

Teachers of the Senior Department, to you is given the leadership of mature minds in the thought and the service of God. Under your hands is sought a wider knowledge of the Scriptures, and the upbuilding of a reasoned faith, that all may be ready to give to every man a reason for the faith that is in them. To you it is given to mediate between faith and knowledge, and to translate believing into doing. Will you gird up the loins of your mind unto this task? (Answer, "We will.")

(Response by choir.)

Prayer

(Teachers and officers rise and join at the close in the usual Sunday-school benediction.)

And now, our Father, we bring to thee for thy benediction these teachers and officers of our church school, for they are the helpers of our homes and the builders of our churches. Grant them the abiding consciousness that they are coworkers with thee, and thy Son, the great Teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the young the mysterious stores of character and ability which thou hast hidden in them, of training all in the knowledge of the Scriptures and upbuilding all in our holy faith. Grant them patience and faith and responsibility. Develop in our church and community the spirit of interest in and responsibility for its church school, and may there be the fullest spirit of cooperation between the parents and the teachers. May we all be one in our great common end and task, to present every man perfect unto our Lord Jesus Christ. (Benediction.)

Specialization Courses in Teacher Training

Many denominations unite in the preparation of a Standard Series of Training Text-books for departmental specialization. This article describes the process of their production and discusses their importance

By Henry H. Meyer

IN religious education, as in other fields of constructive endeavor, specialized training is today a badge of fitness for service. Effective leadership presupposes special training. For teachers and administrative officers in the church school a thorough preparation and proper personal equipment have become indispensable by reason of the rapid development of the Sunday-school curriculum, which has resulted in the widespread introduction and use of graded courses, in the rapid extension of departmental organization, and in greatly improved methods of teaching.

Present-day standards and courses in teacher training give evidence of a determination on the part of the religious-educational forces of North America to provide an adequate training literature, that is, properly graded and sufficiently thorough courses and textbooks to meet the growing need for specialized training in this field. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, distributed among all the Protestant Evangelical churches and throughout every state and province, are engaged in serious study, in many cases including supervised practice teaching, with a view to preparing for service as leaders and teachers of religion or of increasing their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training prepared in outline by the Sunday School Council of Evangelical Denominations for all the Protestant churches in the United States and Canada. This course calls for a minimum of one hundred and twenty lesson periods including in fair educational proportion the following subjects:

- (a) A survey of Bible material, with special reference to the teaching values of the Bible as meeting the needs of the pupil in successive periods of his development.
- (b) A study of the pupil in the varied stages of his growing life.
- (c) The work and methods of the teacher.
- (d) The Sunday school and its organization and management.

The course is intended to cover three years with a minimum of forty lesson periods for each year.

Following two years of more general

study, provision for specialization is made in the third year, with separate studies for Administrative Officers, and for teachers of each of the following age groups: Beginners (under 6); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-24) and Adults (over 24). A general course on Adolescence covering more briefly the whole period (13-24) is also provided. Thus the Third Year

Specialization Textbooks

Teacher Training Publishing Association

NOW READY

Methods for Teachers of Beginners,
Frances Weld Danielson.

Leader's Guide to accompany Methods for Teachers of Beginners.

Methods for Primary Teachers,
Hazel A. Lewis.

Story Telling for Teachers of Beginners and Primary Children,
Katherine D. Cather.

Community Forces for Religious Education
(For Middle Adolescence),
G. Walter Fiske.

Principles of Christian Service,
Henry F. Cope.

The Educational Task of the Church,
W. C. Bower.

Specialization provides for nine separate courses of forty lesson periods each.

Which of these nine courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, supervisor or administrative officer in the church school. Teachers of junior pupils will study the four units devoted to the Junior Department. Teachers of young people's classes will choose between the general course on Adolescence or the course on Later Adolescence. Superintendents and general officers in the school will study the four Administrative units. Many will pursue several courses in successive years, thus adding to their specialized equipment each year.

A program of intensive training as complete as that outlined by the Sunday School Council necessarily involves the preparation and publication of an equally complete

series of textbooks covering no less than thirty-six separate units. Comparatively few of the denominations represented in the Sunday School Council are able independently to undertake so large a program of textbook production. It was natural, therefore, that the denominations which together had determined the general outlines of the Standard course should likewise cooperate in the production of the required textbooks. Such cooperation, moreover, was necessary in order to command the best available talent for this important task and in order to insure the success of the total enterprise. Thus it came about that the denominations represented in the Sunday School Council, with a few exceptions, united in the syndicate production of the entire series of Specialization units for the Third Year.

A little more than two years have been required for the selection of writers, for the careful advance coordination of their several tasks and for the actual production of the first textbooks. A substantial number of these are now available. They will be followed in rapid succession by others until the entire series for each of the nine courses is completed.

The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the cooperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers likewise representing all the cooperating churches. Together, the Editors, Educational Secretaries, and Publishers have organized themselves into a voluntary association for the carrying out of this particular task, under the name "Teacher Training Publishing Association." The actual publication of the separate textbook units is done by the various denominational Publishing Houses in accordance with assignments made by the Publishers' Committee of the Association. The enterprise as a whole represents one of the largest and most significant ventures which has thus far been undertaken in the field of interdenominational cooperation in religious education.

A complete list of these specialization courses and of the textbooks now available is printed on the following page of this magazine as part of a tabulation of *The Council Standard in Training*. These specialization textbooks, while intended primarily for training classes in local churches and Sunday schools, will be found to be admirably suited for use in interdenominational and community study groups and training schools as well.

The Sunday School Council Standard in Teacher Training

THE following table gives the Sunday School Council Standard requirements in teacher training, together with denominational variations and available textbooks for the denominations listed. The table will be reprinted in a later issue of THE CHURCH SCHOOL with additional information regarding other denominations not available for publication in this number. Receipt of this information from denominational editors and publishers will be appreciated.

COUNCIL STANDARD	FIRST YEAR	SECOND YEAR	THIRD YEAR
Sunday School Council Standard Requirements 120 Units	40 Units	40 Units	Specialization Studies by Departments 40 Units
Denominations Reporting	Text Books	Text Books	Text Books
Baptist, Northern Convention (American Baptist Publication Society, Philadelphia)	<ol style="list-style-type: none"><i>The Pupil</i>, L. A. Weigle<i>The Teacher</i>, L. A. Weigle<i>A Teacher's Study of the Life of Christ</i>, W. C. Barclay<i>The Coming School of the Church</i>, W. E. Chalmers	<ol style="list-style-type: none"><i>The Teaching Values of the Old Testament</i>, W. W. Moore and Professor Mack<i>The Teaching Values of the New Testament</i>, J. M. Duncan<i>The Program of Christianity</i>, Frank K. Sanders<i>How to Train the Devotional Life</i>, L. A. Weigle and H. H. Tweedy	All denominations United in Preparation and Use of Text books of the Teacher Training Publishing Association Here Listed ¹ Beginners' Units <ol style="list-style-type: none">Child Study for Teachers of Beginners, M. T. Whitley. 10<i>Story Telling for Teachers of Beginners and Primary Children</i>, K. D. Cather... 10<i>Methods for Teachers of Beginners</i>, F. W. Danielson... 20 Total..... 40 Primary Units <ol style="list-style-type: none">Child Study for Primary Teachers, M. T. Whitley. 10<i>Story Telling</i>, K. D. Cather. 10 [Same book as (2) above]<i>Methods for Primary Teachers</i>, Hazel Lewis..... 20 Total..... 40 Junior Units <ol style="list-style-type: none">Child Study for Teachers of Juniors, Mary T. Whitley. 10Christian Conduct for Juniors, J. L. Baldwin..... 10Junior Teaching, Materials and Methods, I. M. Koontz 10Organization and Administration of the Junior Department..... 10 Total..... 40 Intermediate, Senior, and Young People's Units (Separate textbooks for each department) <ol style="list-style-type: none">Study of Adolescence, A. J. W. Myers..... 10<i>Community Forces for Religious Education</i>, G. Walter Fiske..... 10 [Textbook for middle adolescence]Teaching Materials and Methods, H. J. Sheridan. 10Organization and Administration, H. H. Harris and H. F. Evans..... 10 Total..... 40 General Course on Adolescence (Same subjects as above, but covering entire period, ages 13-24, in each unit) Adult Units <ol style="list-style-type: none">Characteristics of Adults, T. G. Soares..... 10Religious Education of Adults, W. C. Barclay.... 10<i>Principles of Christian Service</i>, H. F. Cope..... 10Organization and Administration of the Adult Department..... 10 Total..... 40 Administrative Units <ol style="list-style-type: none">Outline History of Religious Education, H. H. Meyer. 10<i>The Educational Task of the Church</i>, W. C. Bower.... 10The Curriculum of Religious Education, B. S. Winchester..... 10Problems of Sunday School Management..... 10 Total..... 40
120 Units			
Congregational (Pilgrim Press, Boston)	<ol style="list-style-type: none"><i>The Pupil</i>, L. A. Weigle<i>The Teacher</i>, L. A. Weigle<i>The Message of the Master Teacher</i>, B. S. Winchester<i>Organization and Administration of the Church School</i>, W. S. Athearn	<ol style="list-style-type: none"><i>The Significance and Teaching Value of the Old Testament</i>, A. J. W. Myers<i>The Teaching Values of the New Testament, Acts, Epistles, Revelation</i>, J. M. Duncan<i>The Program of the Christian Religion</i>, F. K. Sanders<i>How to Train the Devotional Life</i>, L. A. Weigle and H. H. Tweedy	
120 Units			
Disciples of Christ (Christian Board of Publication, Saint Louis, Mo.)	<ol style="list-style-type: none"><i>The Pupil</i>, L. A. Weigle<i>Principles of Teaching</i>, L. A. Weigle<i>A Teacher's Study of the Life of Christ</i>, W. C. Barclay<i>Organization of the Modern Sunday School</i>, W. S. Athearn or <i>The Coming School of the Church</i>, W. E. Chalmers	<ol style="list-style-type: none"><i>Teaching Values of the Old Testament</i>, J. M. Duncan<i>Teaching Values of the New Testament</i> (other than the Life of Christ), Walter W. Moore and Edward Mack<i>Program of Christianity</i>, Frank K. Sanders<i>How to Train the Devotional Life</i>, Peter Ainslie	
Methodist Episcopal (The Methodist Book Concern, New York and Cincinnati)	<ol style="list-style-type: none">1 and 3. <i>Life in the Making</i>, Barclay and Brown2 and 4. <i>Learning and Teaching</i>, Sheridan-White or	<ol style="list-style-type: none"><i>The Training of the Devotional Life</i>, Kennedy-Meyer<i>A Methodist Church and Its Task</i>, Tippy-Kern or[M.E.] <i>The Worker and His Church</i>, North<i>Organization and Administration of the Sunday School</i>, Cuninggim-North<i>The Program of the Christian Religion</i>, J. W. Shackford[M.E.] <i>Training World Christians</i>, Gilbert Loveland	
Methodist Episcopal, South (Smith and Lamar, Nashville)	<ol style="list-style-type: none"><i>The Pupil</i>, W. C. Barclay<i>Principles of Religious Teaching</i>, W. C. Barclay<i>The Worker and His Bible</i>, Eiselin and Barclay[M. E. S.] <i>The Life and Letters of Paul</i>, Carter	48 Units	
144 Units			
Presbyterian in the United States of America (Westminster Press, Philadelphia)	<ol style="list-style-type: none"><i>The Pupil</i>, L. A. Weigle<i>The Teacher</i>, L. A. Weigle[U. S. A.] <i>How to Teach the Life of Christ</i>, H. T. Kerr[U. S. & C.] <i>The Teacher's Study of the Life of Christ</i>, W. C. Barclay[U. S. A.] <i>The Sunday School—Its Organization, Administration, and Curriculum</i>, R. W. Veach[U. S. & C.] <i>The School</i>, J. C. Robertson	<ol style="list-style-type: none"><i>Teaching Values of the Old Testament</i>, Moore and Mack[U. S. A.] <i>Teaching Values of the New Testament</i>, H. T. Kerr[U. S. & C.] <i>Teaching Values of the New Testament</i> J. M. Duncan<i>The Program of Christianity</i>, F. K. Sanders[U. S. A.] <i>Training the Devotional Life</i>, E. W. Work[U. S.] <i>Training the Devotional Life</i>, Peter Ainslie[C.] <i>Training the Devotional Life</i>, Weigle and Tweedy	
Presbyterian in the United States (Committee of Publication, Richmond, Va.)			
Presbyterian Church in Canada Toronto			
120 Units			
Reformed Church in the United States (Publication and Sunday School Board, Philadelphia)	<ol style="list-style-type: none"><i>The Pupil</i>, L. A. Weigle<i>The Teacher</i>, L. A. Weigle<i>How to Teach the Life of Christ</i>, H. T. Kerr<i>The Sunday School Organization and Administration</i>, Hauser	<ol style="list-style-type: none"><i>The Teaching Values of the Old Testament</i>, W. W. Moore and Professor Mack<i>The Teaching Values of the New Testament</i>, J. M. Duncan<i>The Program of Christianity</i>, F. K. Sanders<i>How to Train the Devotional Life</i>, Weigle and Tweedy	
120 Units			

¹ Textbooks of which the titles are printed in italics are ready. Others for which authors are announced, are in advanced stages of preparation. Full information regarding any of these textbooks will be furnished by denominational publishers on application.

Are Our Teachers Continuously in Training For Better Work?

By Eugene C. Foster

There is an impression abroad that in most of our church schools there are at least a few officers and teachers who are so skilled and competent that they do not need to be considered any longer "in training." Is this a safe position to take? Has anybody yet arrived at a position so high that he cannot go higher? Are we deceiving ourselves? Is OUR school in danger of dry rot through ceasing to grow in its teacher and officer strength? This is the question forcefully driven home to us by this article. How would you answer it in your workers' conference?—*The Editors.*

MODERN methods of training people to teach have made very clear the fallacy that has long existed. It has been assumed by many that teacher training, at its best, consisted of spending a year or two on the theory of teaching and then passing out to the area of real practice. I have even heard leaders of teacher-training groups complain bitterly when any of their pupils were called in for practical work during this preliminary year or more of "training."

To the satisfaction of many, at least, it has been demonstrated that teaching how to teach and actual teaching go hand in hand, and that both constitute genuine "training." I make this statement at the very beginning in order that I may get quickly to the question of our caption: "Are Our Teachers Continuously in Training for Better Work?"

Indeed, I want, without delay, to dismiss one claim which might be said to read, "Once trained always trained," and also a second one, which we will sum up as saying, "Actual practice is training; nothing else is needed." I hold that neither statement is true.

In other words, I plead for a *growing* teacher—for growth in understanding, in capacity, in results. Measured by these standards, are our teachers growing? Should they grow, or is that asking too much of them?

What is the measure of a teacher's growth? There are certainly some well-defined factors in such advance. A teacher should become better informed, by experience and study, in the contents of the Bible, in knowledge of pupil life, in knowledge of teaching processes. A teacher should become more skillful in using the information possessed. A teacher should be getting closer to the lives of his pupils. A teacher's sympathies and understanding should broaden with each added day of experience. These at best are a few reasonable expectations concerning a growing teacher.

As to whether a teacher is growing or

not, this should be clearly evident to the teacher and to those in authority in the school. An estimate of such growth may be based on observation of methods used and results secured—chiefly, I should say, the latter.

It is probable that a growing teacher will not have a dwindling class—except as removals from the community may over-balance additions. It is probable that a growing teacher will discover evidences of growth in the pupils.

It is also probable that a growing teacher will experience a growing joy in this work. A teacher who is not growing will probably find the work to be an unceasing burden. I am always ready to suspect that a teacher is losing ground when I hear him complain about the task which his class has become to him.

How may a teacher continue to grow?

Certainly by continuously being a student of his work—by book, by conference, by counsel, by observation of others, by study of his product.

Again, by faithfulness in the performance of his full duty to his class—as teacher, and as friend, and as "pastor."

Still again, by constantly checking upon himself, to discover whether he is growing or not; not a morbid introspection, but a genuine taking account of stock. Surely a teacher can tell, year by year, whether his skill and capacity as a teacher are enlarging or not.

Should a teacher who has ceased to grow cease to teach? Yes, unquestionably; unless he chooses rather to pay the price,

and start to grow again. No man or woman dare occupy a place of such major importance as that of teacher in the church school, with all its multiplied responsibilities in the greatest realities of all—those that are spiritual—and not be conscious of increasing power.

I should say without hesitation: Grow or go! That may sound drastic. It need not be. You and I can pay the price, and stay. But we cannot justify ourselves in staying if we are stagnating.

Our church schools are heavily burdened already with officers and teachers who ceased to grow—last year, or five or ten years ago. The fact that they stopped growing is evident to nearly everybody but themselves. Their work has not been productive for a long time; they remember the time when it was productive, and are content with that memory. It has been a long time since they harvested any fruit from their vineyard.

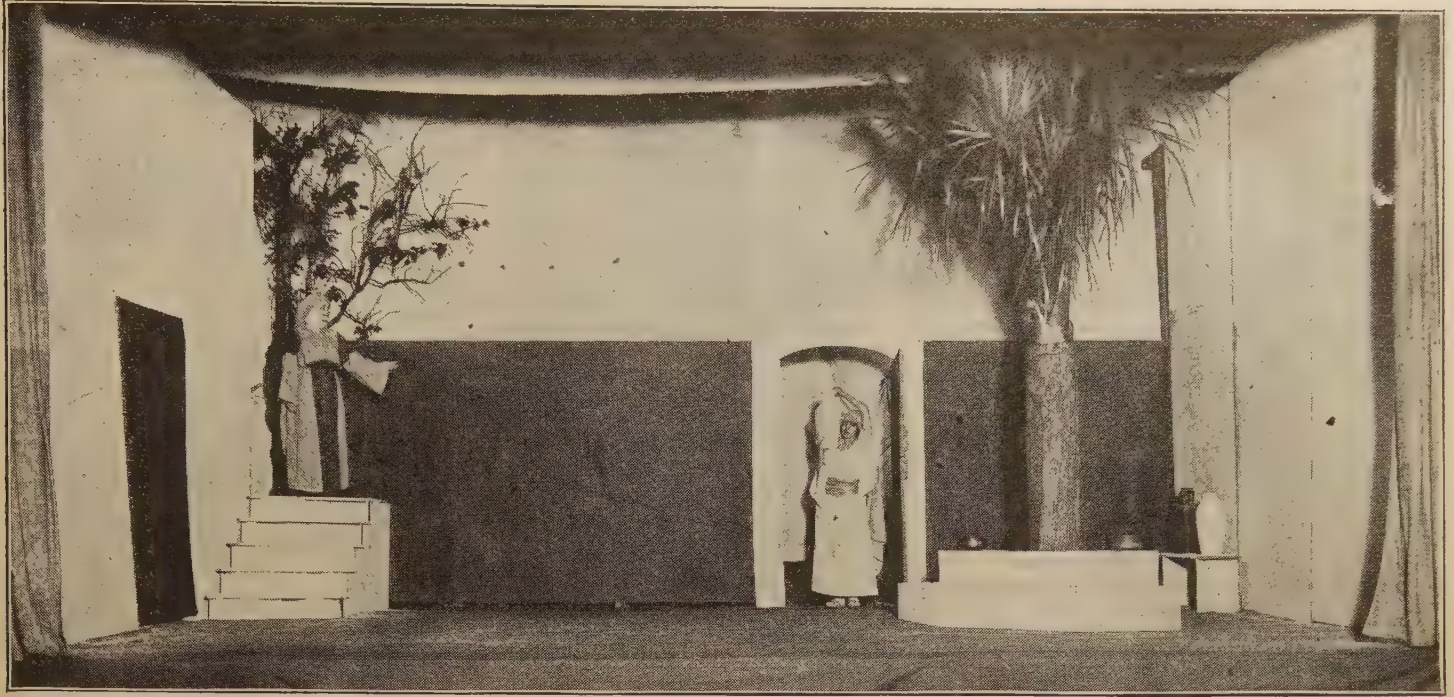
Of course, we should use reason in this measurement of results. You can't get results by the calendar in church-school work. You may see results in the life of one boy in a month; in another's life you may wait a year—or five. But in a class or in a school, the evidence of our own continual growth is productivity. The first law of the Christian life is reproduction.

Any officer or teacher who is content with things as they are is dangerously near stagnation. We have a right to ask, "Are we growing, are we continuously in training for better work?" The ways in which we can keep ourselves right on these matters are found in the pages of many books and the lips of many speakers. With these processes, this article is not particularly concerned, for there are in every denomination those who will answer these questions of method.

What we have sought to do here is to challenge our own work—frankly, honestly, fearlessly. Is every teacher and every officer in our school even now in constant training for better service this year—and next? If not, let us look to our defenses—for an enemy is even now stalking us.

A person's character is his usual mode of being and doing. Through the law of habit this mode of being and doing becomes fixed and increasingly hard to change. It is the task of religious education to use every available means to help growing characters to become Christlike through living the Jesus way. We bring to bear all possible spiritual forces—through prayer and worship and religious influence of every sort, including instruction in the church school.

G. Walter Fiske, in *Community Forces for Religious Education*.

SCENE FROM *The Rock*, SHOWING STAGE SETTING

The Rock

A Play in Three Acts Showing the Character Development of Simon Peter

CHOSEN by Dr. Richard Burton, Stuart Walker, and Walter Prichard Eaton as one of the prize plays in the recent Biblical Drama contest of the Drama League of America. The first public performance of *The Rock* was given by the Pilgrim Players of Evanston, Illinois, for the eleventh Convention of the League. The suggestions for costumes and scenery are made by committees having these matters in charge for the first production. THE CHURCH SCHOOL became acquainted with the Pilgrim Players through an article by Mrs. A. Starr Best which appeared in our issue of December, 1920.

CHARACTERS

Simon, a fisherman
Adina, his wife
Deborah, her mother
Ucal, her uncle
Mary of Magdala
Pandira, a Greek
Titus, a Roman officer
Agur, a physician
Servant to Ucal
Servant to Agur
Servant to Magdala

ACT ONE

Courtyard in the house of Simon. The floor is of flagstones. Upstage, L, is a rude gate leading to the street. L, center is an olive tree, spreading and old. About the trunk are built some rough stone steps where one may sit. Against the wall R, goes up a rude stone staircase to rooms above. The under part of staircase is a rude stone arch. At foot of stairs extreme R, a door leads into house. In the wall, going up the stairway, are deep slits forming narrow barred windows. On the stairway stand a few copper jars and other antique and curiously shaped utensils. Along the wall, L, runs a rough wooden rack in which are six water jars of dull red pottery.

As the curtain goes up, enter ADINA by the gate upstage L. She is a pretty, slender young Hebrew girl with the face and carriage of a child. She wears the white head-

By May P. Hamlin

dress, or veil, of the Jewish woman, over which is a long mantle of sand-color with a wide border of deep blue, edged with fringe. About her forehead is a band made of beads. She wears sandals and anklets of glass. Her dress is pretty and gay but does not suggest elegance. She carries a water-jar on her head. She crosses with the sturdy step of youth, but shows that the jar is heavy. She starts to ascend stairway. Enter, through door R, SIMON. He is young, alert, athletic and very handsome. He wears the short undergarment of the Jew with his breeches tucked up, or "girt," showing a long bare leg. On his feet are sandals. He carries a great fish-net made of cords. His manner is gay and his walk vigorous. His whole bearing is one of impetuosity and enthusiasm.

Simon (looking up at Adina): Little wife, how many more jars must you fetch?

Adina (pointing to jars in rack): Six more, thou seest, my Simon.

Simon (frowning): Bah! That I had slaves to do this work for thee, Adina.

Adina (standing with jar poised on head and laughing): Oh, I mind it not. No slave women have ever borne my water-jars from the well. (Her face becomes anxious.) Thou art not going in the

boat today? Thou wast fishing all the night.

Simon: Aye, and caught nothing. (He sighs.) No, we will wash the nets today and perchance cast from the shore. This one needs mending.

Adina (hurrying up the stairway): I will help thee. Let me set down my jar.

(Simon stands looking lovingly after her. She places jar carefully on floor at top of stairs and then comes running lightly down.)

Simon (holding out his arms to her): Thou art all fair, my love. There is no spot in thee.

Adina (stopping on next to bottom step and placing right hand on forehead): Oh my husband, with my head I worship, (fingers on lip) with my lips I honor thee, and (hand on heart) with my heart I love thee.

(She speaks with grave dignity, then dances laughingly into his arms like a happy child. Simon kisses her on head and cheeks, then they kneel together and begin to untangle and tie the cords of the net.)

Simon: Little dove, thou art very precious to me.

Adina (adoring him): And thou to me, my husband, thou art so brave.

(Simon throws back his shoulder in

proud assent, then his shoulders slump forward and he begins to work again, frowning.)

Simon: Brave? Bah! To let a little thing like thou art, and of a noble house, bear water from the public well like a slave girl! O, Adina, how I long to be able to place thee where thy birth entitles thee to be, to have slave women to wait upon thee, to have jewels, real jewels, not those glass things, about thy ankles—those little ankles of thine. *(He stoops and takes her foot in his hand.)* "How beautiful are thy feet in sandals, oh prince's daughter!" *(He is about to kiss her ankles.)*

Adina *(snatching back her feet with a laugh):* Thou shalt not kiss Adina's feet. Thou art my lord and master, Simon, and I am thy slave.

Simon *(looking at her gravely):* Thou art my wife and thou art of royal lineage.

Adina *(sighing impatiently and tying knots vigorously):* Yes, so my mother says, but poverty is the only lineage I have ever known, and I tell thee, Simon, it is a blessed thing for me and my mother that we have two strong fishermen like you and the good Andrew to stand between us and hunger. *(She nods her little head wisely.)*

Simon: Yet thou art of the house of—

Adina *(quickly):* I am of the house of Simon, my husband. *(She thrusts her face up at him saucily and he kisses her.)*

Simon: Thy mother wearies her that thou must carry a water-jar upon thy head.

Adina: My mother remembers the house of Eleazar, her father, but I have never known aught but the house of poverty, and, as for the water, I love the public well, for there I first saw thee, my Simon.

Simon: Ah! How we used to whisper there in the twilight.

Adina: Dost remember the night thou madest me give thee my water-jar to carry? *(She rocks back and forth on her ankles, laughing.)*

Simon: It was dark.

Adina: Aye, but if anyone had seen thee! A man carrying a water-jar upon his head! *(She laughs teasingly.)* Oh, how strange and funny thou didst look!

Simon *(gravely):* It was my love for thee. I was mad and reckless with love.

Adina: Thou must have been.

Simon *(tenderly):* And so am I yet. If thou dost say the word, I will carry thy jars this morning, and I care not who sees me. *(He speaks with a fine reckless daring and starts up as if to get jars.)*

Adina *(pushing him down by shoulder and speaking in shocked voice):* Simon! Dost think I would let thee?

Simon *(head back):* I would do even that for thee, Adina.

Adina: I love thee for it, my Simon, but I would rather die than have thee do it. What would men say?

Simon *(moved):* I care not what men say. I love thee, Adina, I love thee.

Adina: My Simon! Oh, but thou art brave. It was that made me love thee, and, oh, Simon, how hard it was for me to keep the love out of my eyes when my mother spake to me of making a contract with thy father for our marriage.

Simon *(smiling):* It was a sore trial to thy good mother when my father asked thy hand for me and not, as she had hoped, for his first-born, Andrew.

Adina *(working fast):* Ah, our good Andrew! I love him dearly—as a sister.

Simon: And he loves his little sister and we both love thy lady-mother, but we be but common fisher-folk.

Adina: Simon, my mother must never suspect that we had spoken together before we were wedded. It would break her heart, but—oh my husband, I loved thee of my own fancy like a Greek girl.

Simon: Truly the poor have some freedom that the rich may not share. I would not give our secret meetings by Genesaret for all the slaves that money would surround thee with.

Adina: Nor I. I believe I should hate the secluded life that would be mine if we were rich, Simon. Behind the lattice, where my mother would have me, should I ever have heard Jesus of Nazareth speak?

Simon: Aye, that is worth something! One would give much to hear the Teacher, yet I could wish for more money. *(He sighs and shifts his shoulders.)* Little wife, it is weary work fishing the long night through and catching nothing.

Adina *(cheerily):* Aye, but sometimes the catch is good, and, when it is, thou art clever at the selling, Simon.

Simon: Oh, I can sell. It is a gift. Andrew hath it not, yet he is ever more patient at the fishing than I. I weary of the silence and the sea. Adina, I tell thee, I feel within me the power to make men buy what I would sell. I know not what it is, but I can sway a man to do my will. I hate the slowness and the loneliness of the fisherman's life. I long to be in the throng of things here in this great city of Capernaum on the Roman roads where all the world goes by.

Adina *(practically):* Thou dost sell thy fish in the market-place.

Simon: Aye, but I fret at the prices they pay us fisher-folk. We toil in the heat of noonday and in the long dark night, yet it is the man who dries our fish and sells to the caravans from Egypt and Damascus and Persia that gains wealth by our labor.

Adina: Some day thou shalt be a merchant with thine own driers and thou shalt buy from other fishers and shalt sell to all the earth as it passes through our city. *(She speaks with the calm confidence of the unimaginative.)*

Simon *(with the look of the dreamer in his kindled eye):* Dost truly believe that thy Simon shall ever do this, little dove?

Adina: I know thou wilt do it. Thou art brave and thou art clever. All that is needed is a start. *(She switches the net about capably.)*

Simon *(letting the net slip from his fingers):* Aye, but the start! Where shall I find money to start? Never more than enough for the day's needs! Oh, how I long for a chance, ever so small a chance! Adina, I know I could make a merchant. *(He springs to his feet as if the belief were too great to bear sitting.)*

Adina *(mending):* I know thou couldst, my Simon.

Simon *(gazing into space, his face alight):* Oft in the night, out on the lake in the silence and the darkness, I see myself a leader of men, a great merchant with many men in my hire—busy, active—with money to make my fisheries ever greater, and to buy thee litters and slaves and jewels. Always I am in the stream of life, active, alert, powerful, but *(he looks gravely at Adina)* ever just, just to the men who labor for me, Adina.

Adina *(screwing lips as she ties a firm knot):* Who does the fishing if thou art ever in the market-place?

Simon: Why, Andrew! We should be partners always and I should do the selling and Andrew would direct the fishing. His work would ever be upon the sea and mine—*(his face glows)* in the city, among men whom I should control.

Adina *(like a child who brags):* My uncle Ucal is a merchant.

Simon: Thy mother hath told me of him. He hath booths in the Temple at Jerusalem and selleth to the pilgrims.

Adina *(working):* He is a mighty man of wealth, they say, but it does us no good.

Simon *(kneeling to the work again):* Jerusalem is a long way off.

Adina: Twice my mother hath heard through travelers from Jerusalem that my uncle hath in mind a journey to Capernaum.

Simon: I should like really to know a merchant—a great merchant like thy mother's brother.

Adina: Perhaps he will come to see us one day.

Simon: He will not like thy being married to a fisherman, Adina.

Adina *(with spirit):* Well, I like it. If his desire was for a better alliance why did he not arrange it?

Simon: He will complain that thy mother did not consult him.

Adina: How could she get word to him? We have never had money to fit out a caravan to send messages, and thou knowest my age, Simon. It were a shame for my mother to allow me to remain longer unwed.

Simon: If he come and speak to thee of a grand alliance, wilt thou have regrets, my little dove?

Adina: Simon! *(She stoops and covers his hands with kisses.)* Thou knowest I love thee only. It was not I who sighed for riches. I do not fear poverty. *(She ties the last knot with decision.)*

Simon *(taking the net, rising and helping her to her feet):* Nor I, if thou be by my side. *(He gathers up the net and starts upstage, then turns.)* It is not so much wealth that I long for as freedom—freedom to work out the plans and ideas that are ever boiling within me. *(He sighs deeply.)*

Adina *(taking a jar from the rack):* Ah, freedom! What is freedom?

Simon *(striding to her and laying his hands on her shoulders he looks into her upturned face):* Freedom is the chance to use the power that leaps within thy heart. Freedom is to be able to do the work you long to do, the work you know you are fitted to do. *(He flings the great net over his shoulder and sighs.)* Always to do something else! To toil and weary and never to do the thing you can do, never do the thing you want to do! That is slavery. Surely, Adina, there is no freedom there.

Adina *(jar poised on shoulder):* I heard him say the truth makes free. *(Wistfully.)* What did he mean?

Simon: I did not hear him speak of freedom, but I tell thee, Adina, it is since I have known him and have listened to his talks that I have felt the power so strong within me to do things—to conquer—to overcome.

Adina: Aye, I know. It is a strange new life and courage he puts into you.

Simon: Or draws out of you. Which is it?

Adina: I do not know. It is wonderful. No one has ever spoken as he speaks.

Simon: No one. Farewell, my sweet one. *(He embraces her.)*

Adina: Jehovah bless and prosper thee, my husband.

(Simon goes out gate with net over shoulder. Adina stands looking after him a little sadly. Enter, down stairway, DEBORAH. She is a sweet-looking woman, delicate and refined and somewhat worn looking.)

Deborah: Hast been to the well, my daughter?

Adina *(turning with a quick, cheerful smile)*: Once, Mother. I tarried to help Simon with the net. I will fetch the other jars now.

Deborah: We shall need many for the purification. *(Adina turns a scowling, rebellious little face front. It is the first time that a frown has been seen upon her dear little face. For a moment she looks like a naughty child, then her face relaxes and she speaks gently.)*

Adina: I know.

Deborah: Didst see anyone at the well, Child?

Adina: It was early, but the slaves of Magdala were there.

Deborah *(shocked)*: Oh! Thou didst not speak with them, Adina?

Adina *(by the gate)*: Why no, I did not, Mother, because I knew thou wouldst not have me, but wherefore should I not speak to them?

Deborah: Mary of Magdala is an outcast.

Adina: That I know, Mother, yet her slaves may be chaste women. Can they help being her slaves?

Deborah *(sighing deeply)*: That the daughter of my father's house should mingle with slaves at a public well!

Adina *(with a shrug)*: I will get the water for the purification, Mother. *(Deborah turns and plods wearily up stairway. Adina swings gate open and is stopped by a male servant who enters.)*

Servant *(haughtily)*: Is this the house of Andrew and Simon, the sons of John?

Adina *(standing very straight with jar on head)*: It is their house.

Servant *(turning and bowing very low to some one outside)*: This is the house, my lord.

(Enter, through gate, UCAL. He is dressed with great elegance. His tallith has the sacred fringe of great length and is embroidered heavily with gold thread. He is a man in middle life with a gray beard. He is dignified and substantial in appearance and speaks with a pleasant, authoritative intonation.)

Ucal: I am Ucal of Jerusalem, the brother of Deborah. Summon thy mistress.

Adina *(setting her jar upon the floor and speaking with quiet dignity)*: Thou art exceedingly welcome to our humble dwelling and to eat our bread and salt. *(Ucal turns to look at her in surprise.)* I am Adina, thy sister Deborah's daughter and the wife of Simon, the son of John. *(Her girlish pride is so delightfully funny that Ucal smiles.)*

Ucal *(trying to look grave)*: Peace to this house. I thought thee a slave girl.

Deborah *(running down stairway)*: Ucal!

Ucal *(turning)*: Deborah! The Lord prosper thee.

Deborah *(bowing and placing hand on forehead)*: With my head I worship, *(finger on lip)* with my lips I honor thee, *(hand on heart)* with my heart I love thee.

(Ucal goes to her and kisses her upon the forehead.)

Adina *(with quiet dignity)*: I beg thee, Uncle, that thou wilt comfort thine heart with a morsel of bread. My husband is from the house, but I pray that thou wilt ennoble us by thy presence. There are straw and provender for thy asses, and there are both bread and wine for thee and thy servants. *(Her head up.)* There is no want of anything.

Ucal *(looking kindly at her)*: So thou art the little Adina? Why didst thou have a water-jar upon thy head?

Adina *(with a trace of defiance)*: I was about to go to the well.

Ucal *(frowning)*: Thou to fetch water? Why dost thou not send thy servant?

Adina: We be fisher-folk, my Uncle, and have no servant. *(She crosses and goes into house R.)*

Ucal *(looking after her with concern on face and then turning to Deborah)*: Is this indeed true, Deborah?

Deborah *(bowing)*: It is true, my brother. *(She lifts her head.)* Yet though we be poor folk yet should we love to acquaint thee with our bread and salt.

Ucal *(with grave courtesy)*: I shall be ennobled by the acceptance of thy bread and salt. *(DEBORAH spreads a straw mat upon floor R center, and UCAL seats himself, squatting on his feet. Enter, ADINA, carrying an earthen bowl which she places on the floor in front of UCAL. The women kneel behind him. ADINA hands DEBORAH a small round piece of bread, or sop, which DEBORAH ceremoniously hands to UCAL who dips it in the bowl and scoops something from the contents into his mouth, eating the sop.)*

Ucal *(continued)*: There are bread and salt between us. Peace to this house. *(He rises and pushes the bowl from him.)* *(DEBORAH and ADINA rise and ADINA takes bowl and carries into house R.)* It grieves me, my sister, to know of thy condition. Thy husband did offend me when he left the blessed mountains of Judea to mingle his fortunes with the heathen here in Galilee.

Deborah *(sighing as she remembers)*: I know. *(Head lifted proudly.)* But if Jehovah had spared my Ophni, the little Adina would not now be the wife of a fisherman.

Ucal: I reproach me, Deborah, that this should have happened through my neglect. It was the remembrance of the damsel that brought me hither. It had occurred to me that the time for her betrothal must be approaching, but I did not dream that the time for the nuptials was at hand.

Deborah: She is sixteen.

Ucal: I come too late. How time has flown! *(He crosses and seats himself on top stone about olive tree. DEBORAH seats herself at his feet. ADINA enters and stands R, listening.)* On my journey hither, I tarried the night at the house of my old friend Paphus, the son of Jehudah, at Magdala.

Deborah: How bears he the desertion of Mary Magdala, his wife?

Ucal: Paphus is a proud man, in some ways a hard man, Deborah. We spake not of her. I knew it was a painful subject, yet I cannot but feel that this sorrow is a judgment of Jehovah upon Paphus.

Deborah: How so? Paphus is a Hebrew of the Hebrews and a mighty man of wealth.

Ucal: But eve- too greedy of riches. In

his desire to advance himself in the treasure of earth he did not hesitate to open his house to Greeks and to the Roman officers who throng this Capernaum and the fortress of the Roman governor at Tiberias.

Deborah: It was a Greek poet by the name of Pandira that seduced her. They live together here in Capernaum, and she consorts with all the greatest of the Roman officials, going about blazing with jewels, with her litters and her slaves, a shame and a menace to every virtuous damsel of the town.

Ucal *(with a reminiscent sigh)*: Ah, she was a garden for beauty! If Paphus had stayed in Jerusalem, shut in by Mount Sion, in the seclusion of the holy city, he might have kept her for himself. Paphus should have tarried in his own land as should Ophni, thy husband. *(He frowns disapprovingly down at Deborah.)* When I emerged from the fastness of the mountains of Judea and came upon the Via Maris, that mighty Roman road with its caravans from the ends of the earth, and saw here in Capernaum the throngs of Egyptians and Romans and Persians and men from Damascus, suddenly there came upon me a great fear for you, my sister, and the young damsel and I hasted me with reproaches that so long I had left thee in this heathen city.

Deborah *(quietly)*: We love Capernaum, Ucal, and Adina's husband is a Hebrew, a virtuous man and gifted above his station and calling.

Ucal: So I heard from Paphus. He told me the young man, Simon, hath a quick wit and is clever with his tongue, but he said that the elder brother was the steadier.

Deborah: Aye, that is true, yet doth my heart cleave to the young man Simon, my son-in-law, with a great cleavage.

Ucal *(with courtesy)*: My heart burns within me to know the young man.

Adina *(crossing)*: He is by the lake of Gennesaret casting the net. I will get me to the lake and summon him. *(She starts.)*

Ucal *(frowning)*: Nay. I like it not that a damsel of our house should run about the town. Stay, Child. We will await his coming. *(ADINA makes a little face front but seats herself upon the floor L.)*

Deborah: What spake Paphus of, if he told thee not of Magdala?

Ucal: Of a mighty magician who is setting men's tongues wagging hereabouts.

Deborah: Aye, Jesus, the son of Joseph.

Ucal: That was the name. Hast heard of him?

Adina *(hugging her knees and speaking like a bragging child)*: Aye, Uncle Ucal, we know him. He is wonderful.

Ucal *(frowning)*: Thou dost know him? How shouldst thou, a virtuous damsel, know a juggler?

Adina *(sitting up)*: My uncle, I am the wife of a poor man and I go freely about the streets and into the market-place. With the poor, even the virtuous damsels have freedom. But this Jesus is not a common juggler. He is an Israelite and a teacher of the law.

Ucal: An Israelite? Where from?

Adina *(rocking and hugging knees)*: Nazareth.

Ucal *(amused and condescending)*: So? What does he teach?

Adina: He tells us about Jehovah.

Ucal *(shocked)*: Jehovah? What can he

know about Jehovah? Has he studied with the scholars?

Adina: Nay, my uncle, but *he knows*. I cannot tell thee how.

Ucal (*with a tolerant smile*): From Nazareth, you say? What does he tell thee of Jehovah?

Adina: He says that he is a messenger of Jehovah and that if we take heed to his message, we shall be free.

Ucal: Free? Why, we be sons of Abraham and have never been in bondage to any man.

Adina: He says we are in bondage.

Ucal (*sternly*): To the Romans?

Adina: Nay—to all sorts of foolish customs like the ceremonial washings of copper dishes and the setting aside of the tenth part of every bit of caraway seed and spice that we use in the cooking. He says that *men* have loaded us down with these burdens in our household tasks, and that Jehovah does not care one bit about them.

Ucal (*springing to his feet and snatching a small knife from his girdle*): This is blasphemy.

Adina (*springing up and laying her hand on his arm*): Nay, Uncle, stay thy hand. Do not rend thy garments. I meant no blasphemy and thy garments are so beautiful. (*Her hand slips down stroking his tallith with delight at its softness and richness. Her under lip is caught between her teeth as she looks up into his face excited by the touch of such richness.*)

Ucal (*looking at the knife sternly yet reluctantly*): Thou knowest that the law requires that an Israelite shall rend his garments if blasphemy be spoken in his presence.

Adina (*letting his fringe fall through her fingers with a shudder of delight*): I know, Uncle. I have been brought up in the faith. I know that thou carryest that knife for that very purpose. (*She is bragging a bit of her knowledge.*)

Ucal (*kindly*): Then thou art not all heathen?

Adina (*with charming dignity*): Nay, Uncle, I know and respect the law of our fathers. Well do I know that it is required of thee that thou cut through all thy garments down to the one next the skin, if thou hear one blaspheme, and I know that the rent must be an hand-breadth (*she holds up her little hand*) in length and it must be from above downward toward the fringe, but, on no

account, must thou cut the sacred fringe. (*She is a little set up at knowing so much.*)

Ucal (*looking at knife*): I see thou hast been taught.

Deborah: Put up thy knife, Ucal. The damsel meant no blasphemy.



Seated Figure wearing cloak

Adina (*touching his tallith wistfully*): And thy tallith is so wondrous lovely, so heavy with broidery. It may well be that Jehovah takes no pleasure in seeing it spoilt. It were pity to mar the work. Perchance Jesus is right about freedom.

Ucal (*raising his knife threateningly*): Shall I hear thee prate of freedom like a Greek girl and not rend my garments? I tell thee, Child, that Jehovah is terrible in his might to avenge himself and drive out of his kingdom all those who dare to blaspheme his name.



If the fringe is tied as in (a) the effect will be much better than (b) and this is the way it is done in the Holy Land.

Adina: I know, I know, Uncle, but put up thy knife. It is not for a woman to question such things, (*wistfully*) yet the Teacher said the kingdom of Jehovah is within us.

Ucal (*waving his knife*): What gibberish is this? Jehovah is in the heaven of heavens! Jehovah is King.

Adina (*hastily*): Yes, yes, so he said, he said a king. Put up thy knife, my Uncle. I meant no harm. It were pity to cut thy clothing for the words of an ignorant girl and the mending would take so long. You know we have no slaves to do fine needlework.

Ucal (*replacing knife in girdle*): Aye, and I brought no needlewomen in my train. (*He turns sternly to Deborah.*) All this comes, Deborah, of letting the damsel stray about this heathen city at will. A Hebrew maid should be behind her lattice. I shall look into this matter of the Nazarene. Paphus spake of him, but I did not dream that the fellow presumed to be a teacher. We shall soon see what the rulers of the synagogue have to say about him. They will know if he be of the faith.

(*Suddenly loud voices and gay laughter are heard outside gate. ADINA springs up in happy excitement. The gate is flung open and a SERVANT enters dressed showily and gorgeously.*)

Servant: My Mistress, Mary of Magdala, seeks admittance.

Ucal (*sternly*): She may not enter here. (*Enter through gate, MARY OF MAG-*

DALA. She is radiantly beautiful, tall and stately with a mature and striking beauty in contrast to the round, child-like sweetness of Adina. She wears a flame-colored headdress blazing with jewels, and heavy with embroidery. About her forehead is a band of costly jewels, and she wears anklets of jewels. Her sandals are embroidered and jeweled. Her bearing is free and confident without being undignified.)

Magdala: What is this I hear? Who says that Magdala may not enter this house? There hath been bread and salt between us.

Deborah: Aye, it is true, Ucal. We may not refuse her.

Magdala: *Ucal!!!* Is it you? The old friend of my old husband, Paphus! (*She laughs recklessly.*) Many's the time that the compact of bread and salt hath been kept by us. (*She turns to gate and waves an invitation.*) Come in. Come in. We are welcome. (*She laughs in enjoyment of the torture she is inflicting.*)

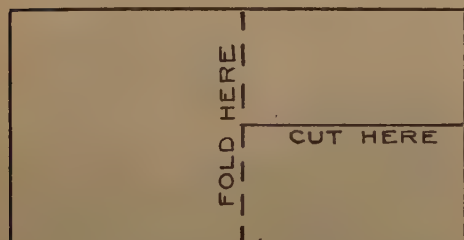
(*Enter PANDIRA, a handsome, slender Greek, gracefully and beautifully dressed in the Greek fashion. Enter, TITUS, a Roman officer wearing the short coat of mail about the body, the short breeches and high-laced sandals. On his head is a round helmet of bronze and silver. The manner of both men is haughty and slightly insolent.*)

Deborah (*with quiet dignity*): Mary of Magdala, whom seekest thou?

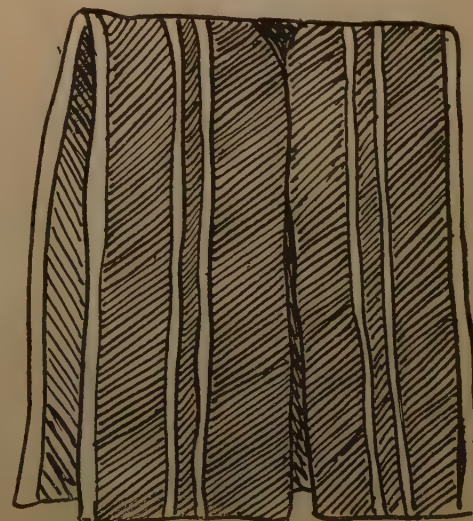
Magdala (*finger tightly lifting the chin of Pandira*): This is Pandira, the Greek lad, who is my friend, Deborah—and this—(*she points her elbow saucily at TITUS, who smiles at her in delighted infatuation*) is Titus, a mighty Roman of the household of the august Herod. Be it known to thee that our Governor is giving a feast to his officers and would provide amusement for them. He has heard of thy friend the magician and has for a long time been desirous of seeing some wonder performed by him. Therefore, has he sent Titus to seek him out and fetch him to the palace that he may show his jugglery at the dinner. I told Titus that you of this household would know the man's whereabouts.

Adina (*standing up straight and speaking quietly*): Jesus would not do that.

Ucal: Get thee behind thy lattice, girl. Thou shalt not stand there to be stared at by these men. (*ADINA looks for an instant rebellious but, seeing the stern*



It is a simple matter to make one of these straight cloaks. It may be fastened up the sides except for arm holes or it may be left open or caught once under the arm. To shape the neck may give more comfort to the wearer.



look on UCAL'S face, she turns reluctantly and goes R with a lingering step.)

Titus (to Magdala, insolently): See if the wench knows where the fellow is.

Magdala (for the first time speaking softly): Dost know where he is, little Adina?

Adina (coming back quickly and looking at Magdala with something like affection): Nay, Magdala, I have not seen him for a day or two, but I know he will never do jugglery for Herod.

Titus (haughtily): What? A peasant refuse to appear at the palace of Tiberius when he is summoned? Why, it would be the making of him.

Ucal (to Deborah): Dost know where the fellow is?

Deborah: Nay, Ucal, I have never seen him.

Ucal (respectfully to Titus): Nor I, sir. If we can serve Prince Herod in this, it will do us much honor. It may be that the son-in-law of my sister can find the man for you.

Titus: Where does the magician live?

Adina: Here in Capernaum, though I know not where. My husband knoweth, for he hath been at his house.

Titus (turning on his heel): Tell thy husband to fetch me word. Meantime we will seek him. (He looks at MAGDALA.) Come. (He goes out gate.)

(PANDIRA starts to follow, then sees that MAGDALA is not following. During the last few moments, she has been wandering about the rough stones of the arch and the copper utensils as if renewing her acquaintance with a Hebrew dwelling.)

Pandira (sharply): Magdala. (MAGDALA looks at him with an insolently questioning look. She raises her eyebrows but does not speak.) Come.

Magdala (with haughty insolence): Nay, but it pleases me to tarry here for a time.

Pandira (looking quickly and anxiously out gate): Magdala! Titus waits for thee.

Magdala: Thou mayest tell that haughty Roman, I will not come.

Pandira (sharply): Magdala, thou shalt not scorn Titus. Come.

Magdala (stamping her foot and flying into a rage): I tell thee it pleases me to remain. I tell thee I will not go. (PANDIRA starts as if to seize her wrist, but UCAL steps quietly between them.)

Ucal (with stern dignity): Cease. Begone. Thou shalt not brawl here in this decent house before virtuous women. (To PANDIRA): I tell thee begone. (To MAGDALA): There may have been bread and salt between thee, Mary of Magdala, and this house, but there is no such pact with thy Greek lover and I command thee to depart. (He points sternly to gate.)

Magdala (suddenly cool): Pandira, dost thou hear? Get thee gone. I choose to tarry.

Pandira (with pleading yet exasperated gesture): Magdala! Titus—— (UCAL points sternly and PANDIRA, casting a malignant look at MAGDALA, clenching his fist as if to strangle her, goes slowly out.)

Magdala (lightly touching the stones of arch in stairway): It is long since I have been within the walls of a virtuous Hebrew dwelling. (She sighs.)

Ucal (sternly): Thou well knowest, Mary of Magdala, that thou hast forfeited thy right to virtuous entertainment. Hidden by that flaming headdress of thine, thy long black hair hangs loose, unbound by the priest as a symbol that thou art forever outcast from the house of Israel.

Magdala (deliberately pulling aside her veil and taking a strand of her long hair in her hand and looking at it with interest): Aye. (She continues to look at it for a moment then turns and speaks quietly to the women.) Shall I go, Deborah, Adina?

Ucal (pointing): Go.

Adina (with a sharp cry): Nay, Uncle, but she shall not go. (She runs to him and puts her hand on his arm.) Thou dost not know, but oft when she was yet the wife of Paphus and I was a hungry little child, she fed me with choice food. I was cold and she took me into her house and put warm clothes upon me.

Deborah (sadly): Aye, brother, oft in the past hath she thus ministered to our needs.

Ucal (bowing his head): I am covered with shame that my neglect should have suffered this to be. Thou hast earned thy right to tarry, woman.

Magdala (flinging up her head): Yet why should I care to stay? I, who am free of king's palaces? I who have cast off the slavery of a Hebrew woman's life with its endless tithing of all that comes into the household, its endless washing of this and that copper pot. (ADINA takes a few fascinated steps toward her, listening eagerly.)

Magdala (continuing): I go and come as I please and the men of the household of Cæsar are happy if they find favor in my sight. Tonight, if thy friend the magician do his wonders before Prince Herod, I shall be there in the arms of Titus, the Commander of the Horse.

Ucal: Hush! Thou shalt not babble of thy lewdness here.

Magdala: Nay, good Ucal, I did not mean to speak thus, but I marveled at the sudden longing that came over me to touch again the familiar household things (she looks wistfully at DEBORAH and ADINA) and to speak again with a woman of my own race. (She sighs but quickly recovers herself and flings up her head.) Ho! I am free! I have thrown off the yoke of bondage. What is there in this poor dwelling that I should tarry here? I am free, free, free.

Adina (coming close and looking up wistfully into her face): Art thou indeed free, Magdala?

Magdala: Why, yes, Child. Look at me. Am I not? I go and come how and where I please. I have slaves and jewels——

Adina: Yet thy—thy—the Greek, Pandira, didst speak to thee harshly as my Simon never speaks to me.

Magdala (with a sudden slumping of her proud carriage): Thou art right, Child, I am not free. I am his slave. Bah! How I loathe him! (She shudders, burying her head in her hands, but quickly recovers and lifts head proudly.) Yet would I not return to the old slavery of the Hebrew wife. We are all slaves of one kind or another. There is no freedom.

Adina: The Nazarene said the truth makes free.

Magdala (with sudden interest): Aye, he said that the day I heard him. I forced my way through the crowd and questioned him about it.

Adina: Oh, I have longed to ask his meaning. Did he answer thee?

Magdala: Aye, he answered me.

Ucal (with curling lip): This teacher talked with thee?

Magdala: Aye.

Adina: What said he to thee about freedom?

Magdala: He said if I would listen to his message, I should know the truth and the truth would make me free. I told him I was the freest woman in Capernaum. The soldier who was with me laughed and we went our way, but I have thought of his words since.

Ucal: If the man were a reputable teacher, he would not have spoken thus publicly with a woman of your standing, Mary of Magdala.

Adina: He is but newly come to Capernaum. He did not know Magdala. Men say he is a prophet.

Ucal: Nay, Child, a prophet would have known what manner of woman it was that spake to him.

(Enter, through gate, SIMON. His face glows with joy and there is a strange, wild excitement and look of power about him. He rushes downstage and stands with head thrown back, a look of ecstasy on his uplifted face.)

Simon: Adina! Mother! He has called me. The Master has called me.

(ADINA and DEBORAH press forward on either side, excited by his excitement. UCAL and MAGDALA stand a little back and UCAL is seen to study SIMON with interest. SIMON is so full of his news that he fails to notice UCAL.)

Adina: Simon?

Simon: It was by the lake, Adina. We were washing our nets, Andrew and I, weary with our profitless night. Thou knowest, Adina, how despair was in my heart for the poor catch and the waste of my days.

Adina (breathless): Aye, aye.

Simon: I began to cast the net, though I had no hope. That is the terrible thing about having but one boat. When you are away in the middle of the sea the fish come by the shore, as thou knowest they do come here in Gennesaret, and are to be had for the casting; and yet, when we return empty from the deep fishing, then there are no longer fish by the shore. (ADINA nods in sympathy.)

But I cast the net and then I saw him. There was a great crowd following him and pressing upon him and he asked me to let him get into our boat and push out a little way from the shore so that the people should not crush him. We rowed him out and he spake to them from the boat. Oh, Adina, that I could but tell thee how he spake! It was so wondrous beautiful what he said. I tell thee, little wife, he spake as never man spake. And when he finished he turned and thanked me for the use of the boat and told me to cast my net onto the right side. I did as he bade and in an instant the net was so full of fish that we were nearly overturned. Andrew and I shouted and the sons of Zebedee came to our rescue. It was all the four of us could do to get the fish into the two boats. Both were filled, and in the end, the great net brake.

Adina (clapping her hands): Simon!

Simon (smiling at her): Oh, we had fish to sell today, my Adina, but that was not all. I was terrified and threw myself at his feet crying, "Master, depart from me, for I am a sinful man!" Then, O little

dove, then he looked at me as no man has ever looked—as if he saw the inmost longing of my soul, and he said: "From today, thou shalt catch men. Follow me." And, oh, Adina, there welled up within me a great tide of joy and power and I knew, at last, I was free.

(For an instant SIMON and ADINA stand gazing into one another's eyes oblivious of everything except the great thing that has happened. All feel the tension. DEBORAH breaks it.)

Deborah: Simon, thou dost not see. My brother Ucal is here.

Simon (turning bewildered, but quickly coming to himself and stretching out arms in oriental welcome): Thou art very welcome to my humble dwelling, O uncle of my wife. My house is ennobled of thy presence. (They kiss one another on both cheeks.) I beg thee that thou wilt excuse my inhospitable conduct, but this thing that hath happened is beyond all hope and experience of my life.

Ucal: I am ennobled of thy greeting, Simon, son of John, and I will hear further of this thy strange adventure.

Simon: Come, seat thyself, good uncle. (He points to steps about tree. UCAL seats himself at top, holds out hand to DEBORAH, who mounts and sits beside him. SIMON stretches out hand to MAGDALA. Wilt thou be seated, MAGDALA? He indicates lower step.)

Magdala: Nay, Simon, I will sit here. (She squats on floor L.) I too would hear of thy adventure.

Simon: Adina? (He indicates steps. She looks, hesitates, then goes and sits on floor by MAGDALA. From time to time she reaches out a hand and touches MAGDALA'S rich clothing like a child who loves beauty. SIMON stands with one foot resting on lowest step.)

Ucal: What thinkest thou the man meant by telling thee that thou shouldst catch men?

Simon: Sir, I believe the Teacher knew the desire that has long burned like a fierce flame within my breast.

Ucal (kindly): What desire is that, Simon?

Simon: It is a desire that I have ever kept hidden in my heart, O Ucal, a desire that only Adina, my wife, hath ever heard pass my lips.

Ucal: Tell me of thy desire.

Simon: Thou art a mighty man of wealth, oh Ucal, and it is not for such as thou art to understand the binding cords of poverty nor the hopeless drudgery of the fisherman's life. Through the long nights we toil and in the burning heat of day, and other men make profit by our labor.

Ucal: How is that? Dost thou not sell thy fish in the open market?

Simon: Aye, but to whom? To the merchants who dry them and in turn sell them at a great advance in price to the caravans who pass Capernaum over the roads of the Romans to the uttermost bounds of the kingdoms of earth.

Ucal: Ah, I see! And thou wouldst be a drier of fish and a great merchant?

Simon: Aye, sir.

Ucal: There is naught in that desire that should shame thee to tell the whole world. Such an ambition doth but ennoble thee, Simon. I am a merchant and it hath ever been an honorable calling among our people.

Simon: And yet it is so, O Ucal, that a man ever shames himself to tell abroad the desire that he sees no hope of ever seeing fulfilled.

Ucal: So now thou thinkest thy wish is about to be carried out? Dost think this Nazarene will set thee up in business?

Simon: Nay, sir, thou dost not understand. Ever since boyhood, I have felt within me the gift to stir men's hearts, and often as a lad the others would gather about me to listen to my words. And now, in the selling, always I get the highest price, for men take heed to me and I move them. It was that I knew I had within me which made me long to be where men are, where I could sway them to my will. Oh the plans, the plans, the plans that I have had!

Ucal (watching him with kindly interest): Tell me thy plans, Simon.

Simon (recalling his dreams, his face glowing): As the caravans come into Capernaum, O Ucal, they are often spent with the long journey and sometimes entirely without food if they have not provisioned themselves sufficiently, or if the fierce heat of the desert has spoiled what they have. Oft they have been days without anything to eat and then they buy with eagerness our fresh fish, but, when they set forth again on their journey, they buy only the dried fish that will keep sweet in the desert sun.

Ucal: Oft have I seen dried fish from the Sea of Galilee in the small caravans that come to Jerusalem, though we be off the great roads of the Romans where the business of the world is.

Simon: Aye, the fish from Gennesaret go to the uttermost parts of the earth.

Ucal: So thou wouldst have a part in feeding the world, Simon?

Simon: Aye, sir, if a man had asses and could send the fish out over the four Roman roads that pass through this city, if he could meet the caravans perchance three days' journey from the city, he could sell his merchandise at a great advance in price, for when a man is an hungered, he will pay much for food.

Ucal (laughing with delight at his shrewdness): So, thou wouldst get the advantage of the other merchants by selling to the caravans before they reach the market-place! On my honor, thou hast a clever wit, Simon. Thy plan is a good one and could be made profitable.

Simon: Aye, if a man had money to buy asses and hire servants and do his own drying.

Ucal (rising and coming down steps): Simon, son of John, we are well met. I did purpose in my heart to esteem thee for the damsel's sake, but now do I love thee for thyself. Thou art the husband of the daughter of my only sister Deborah and thou hast found favor in my sight. (SIMON bows low and the women look impressed and delighted.) For many years Jehovah hath blessed me and I have laid up for myself great treasure in Jerusalem. For a score of years, I have purchased from my old friend Annas the right to set up my booths within the Temple courts and there have I sold animals and doves for the sacrifice. Other booths, I have, outside the holy Temple, but the Temple trade hath ever been the best for profit.

Adina: How is that, my Uncle?

Ucal: Why, Child, men will pay a higher price for the sacrificial lamb bought within the sacred Temple courts. It seems more holy and a more acceptable sacrifice to Jehovah if purchased there.

Adina: Is it better, Uncle?

Ucal (at a sudden loss): Why—well—er—surely it is for a man's convenience if

he buy near the altar of sacrifice and need not bear with him from a distance. (ADINA looks a bit doubtful.) But my friend Annas hath ever charged a high price for the rental, and year by year, as his age has increased, his heart has grown hard and he has increased to me the cost of my rents. When we came to make our covenant together at the last Passover season, he demanded of me a price out of all hope of a fair return in profit. Then I bound myself by an oath that not one shekel more of my treasure should ever go into his coffers. I have kept that oath and other merchants now sell where my booths were wont to stand. As I said, I came here to Capernaum to seek out my sister Deborah, but I also had in view the discovering for myself a new manner of merchandising. And now, behold! My pious thought for the only daughter of Eleazar, my father, hath found favor in the sight of Jehovah and he hath set before me this excellent young man who shall minister to my needs. (He lays his hand impressively on SIMON'S shoulder.) Simon, son of John, the desire of thy heart shall come to thee. I will set me up as a merchant of fish and thou and thy brother Andrew will I put over the household of my merchandising and thou shalt have power and wealth to put into action thy shrewd and most excellent plan. Thou shalt become a mighty merchant in this great city. My eyes are opened and I see that opportunities for gain abound exceedingly here in Capernaum above that of our sacred Jerusalem.

Adina (who has half risen, now kneeling and kissing her uncle's hand): Uncle Ucal, this is like a dream come true.

Deborah (kissing his hands): Now doth my heart rejoice that my daughter shall be lifted up to the place of her fathers.

Ucal (laying his hand affectionately on Adina's head): Ah, little niece, thou shalt have thy litters and thy slaves. No longer shalt thou fetch water upon thy head from the public well.

Magdala (rising and speaking in a quiet voice): Truly, Ucal, thou art a just man and I rejoice that this household shouldst have the blessing of thy favor. Peace be unto thee.

(All this time, SIMON has stood staring off into space as if some other sight met his gaze.)

Adina (running to SIMON and clasping his hand): O, my Simon, the heart of thy little dove abounds with gladness that Jehovah hath thus made thy dream come true. (She pulls herself back, swinging herself, hanging onto his hand with both hers in gay abandon.) Thou Simon, a merchant!!! (She throws back her head in mocking pride, then suddenly becomes aware of his abstraction.) Simon! Hast thou naught to say to my uncle Ucal for this his great favor to thee?

(SIMON turns and takes a long look at her and then slowly goes to UCAL and kisses him on both cheeks.)

Simon (voice strangely quiet): O Ucal, son of Eleazar, I am much bounden to thee for the great kindness which thou hast this day shown to my household and to me who am but a fisherman of Galilee. May Jehovah bless thee, for thou art a just man and of great mercy.

Ucal: I pray thee, young man, that thou speak not of this favor. From henceforth thou shalt be to me as a son and I will be to thee as a father. Peace to thee.

Adina: Why dost thou not laugh with joy as I do, my Simon?

Deborah: We will prepare us a feast and make merry.

Adina (*peering anxiously into Simon's face*): My husband, why art thou so grave? Is not this indeed the fulfilling of thy dream?

Simon (*looking down at her gravely but lovingly*): Aye, little wife, thy uncle hath made me an offer that exceeds the wildest longings of yesterday.

Adina: Then why dost thou not lift up thy countenance unto gaiety?

Simon (*looking down at her*): I cannot become a merchant. The Master hath called me.

Ucal (*sharply*): Master? What master?

Simon: The Nazarene.

Ucal: That magician?

Simon: He is not a magician.

Ucal: He hath tricked thee with the fish.

Simon: Nay, it was not a trick.

Magdala: Simon, thou art mad to turn thee away from the good Ucal's kindness.

Deborah: It is some sorcery that hath got him.

Ucal (*shaking his head wisely*): Aye, I feared the fellow was a sorcerer. It is the menace of this city. From Egypt and India they flock to this city with their strange devices to trick and deceive. This Nazarene hath picked up some wizardry by which he hath upset thy reason, my good Simon.

Simon: Nay, sir, I have never thought more clearly nor more reasonably.

Ucal: It was clear to me from the first how the trick with the fish was done. Thou thyself didst say that at times quantities of fish come close to the shore and are to be caught by casting the net. Now, this sorcerer saw the fish approaching, but he put his eye of evil upon thee and didst keep thee and thy companions absorbed in his stories until of a sudden he gave command to cast thy net and then the fish seemed to thee, bewitched as thou wert, to be his doing.

Simon: Nay, good Ucal, the fish were of a multitude never seen before.

Magdala: Perchance, Simon, in thy excitement thou didst see more than were in the net.

Simon: Nay, nay, I tell thee it is not the fish; it is the man.

Ucal: Who is this man that he can give thee a better chance to use thy gifts than I can?

Simon: I know not, but I think he is a king.

Ucal: A king?

Deborah (*shaking her head*): It is sorcery. Alas!

Magdala (*sharply*): Simon! Thou art out of thy mind.

Adina (*gently*): Where wilt thou go with him, my Simon?

Simon: That I know not, Adina, but one thing I do know—there is a deeper meaning to my desire than I knew of when I spake with thee.

Adina: What was it he said to thee?

Simon: That I should fish for men. It is something greater than the swaying them to the purposes of my own wealth.

Adina: Couldst thou not be a merchant and yet listen to the Teacher's words?

Ucal: Nay. He cannot be merchantman of mine if he consort with them that have familiar spirits. The hand of Jehovah

hath ever been heavy against such as practice sorcery.

Deborah (*with a despairing cry*): Simon, thou wilt not leave us to our poverty?

Magdala: Think, lad, what thou doest.

Adina: What does thy heart say, Simon?

Simon (*his eyes uplifted and speaking with a ringing voice*): I will follow him.

CURTAIN

* * *

ACT TWO

Scene 1

Scene: The same.

Time: Several months later.

As the curtain goes up, UCAL is seen coming slowly down stairway. His head is bowed and his attitude one of despondency. He stumbles front.

A SERVANT, dressed in brown, bustles down the stairs carrying vials and a roll of sheepskin. He crosses and goes out gate.

Enter, down stairway, AGUR, a Hebrew Physician. He is an old man with a long white beard. He is dressed handsomely and descends with a firm and dignified step. He glances at UCAL and an expression of sympathy crosses his face but, with something almost like a shrug, he crosses up-stage as if to go out gate without speaking. UCAL turns and lays his hand on his shoulder.

Ucal: O Agur, thou physician of excellence, hast thou aught of hope to speak to me concerning my sister Deborah?

Agur: Ucal, son of Eleazar, the hand of Jehovah is heavy upon thy sister Deborah. At the falling of eventide, her spirit will depart. My medicines can avail her nothing now.

Ucal (*pleading*): Agur, canst thou not even avail that the light come again into her eyes and she know me and give me her blessing before she depart hence forever?

Agur: Nay, brother, with this fever they slip silently into the land of Sheol without again regaining the remembrance of those about them.

Ucal (*beating his breast*): Alas! Alas! That words of harshness should have been the last she should ever hear from me. Agur, canst thou not call her spirit back for one instant of time?

Agur: Nay, friend, it is beyond the power of man.

Ucal (*clutching him*): It was about the young man, Simon, the husband of her daughter, that I spake harshly to her. He opposed me in a matter of business and, though my sister believed the right was with me, yet her heart clave to the young man and she refused to leave his dwelling and come with me. I was angered against her and shook off the dust of this house from my feet, (*voice breaking*) and now she is dying. (*He covers his face with his hands. AGUR looks on pityingly. At last UCAL raises his head.*) But the damsel, Agur? What doeth the little damsel, her daughter?

Agur: She riseth not from the floor beside the bed of her mother except to go to the housetop and look off over the hills. I think she longeth for the return of her husband. She seems possessed with the idea that if he and some companion of his would return her mother would be well. It is very pitiful, for, I tell thee, Ucal, there is no hope. (*Enter, by gate, MAGDALA. She is*

dressed gorgeously, as before, but now her dress is brilliant blue with a striped undergarment of coral color. AGUR sees her and starts, averting his face. He bows hastily to UCAL, and avoiding MAGDALA pointedly, goes out quickly through the gate. MAGDALA stands looking after him with a scornful and bitter smile.)

Magdala (*in a hard voice to UCAL*): So! The good Deborah is dying? (*UCAL nods his head sadly.*) Well, she hath had an evil, hard life.

Ucal: Who art thou, Mary of Magdala, to speak of her thus? She was a virtuous woman.

Magdala (*with terrible bitterness*): Aye, and hath had an evil, hard life of it, while I, who am an evil woman, have a gay life. (*She looks at him defiantly.*)

Ucal: Thou shalt be recompensed for it hereafter.

Magdala: If there be a hereafter, but of that what surety have we? Mayhap this life is all, and the poor Deborah hath had her pains and her virtue for naught.

Ucal: Thou shalt not blaspheme here, Magdala—here in the presence of death.

Magdala: I do not blaspheme, Ucal. I pray the good Deborah may get her reward, but I think there is a strong likelihood that this life is all, and that it is now or never if one would make merry.

(*She stands looking at UCAL in defiant hardness and bitterness. He stands shaken and at a loss to answer her. Enter down stairway, ADINA. She runs down halfway, dressed all in white. She peers down and calls in excited manner.*)

Adina: O Uncle, he is coming. From the housetop, I see him.

Ucal (*pityingly*): Who comes, my daughter?

Adina: The Master. He will lay hands upon my mother and she will recover. (*She runs lightly up the stairway.*)

Ucal (*his eyes meeting MAGDALA in sympathy*): Alas! Alas! This false hope will be the damsel's undoing. I fear me for her life if her mother die.

Magdala (*her face hard again*): If Jehovah live, then is he cruel as the Zeus that my Pandira prays to that he torture with grief that sweet damsel.

Ucal (*sternly*): Woman, the ways of Jehovah are past finding out.

Magdala: Aye. I know they are. That is the reason I gave up trying to please him. (*UCAL puts up his hand in protest, but he is too sad to expostulate. MAGDALA'S face is bitter and defiant.*)

(*Slowly a golden light appears at the top of the stairs, faint at first and growing brighter till it floods the stairway. UCAL and MAGDALA see it and draw back in terror. They clutch one another and stand gazing fascinated at the light which rapidly becomes a blinding flood.*)

Magdala (*in a shriek of agony*): Ucal! I am afraid! What is it? (*UCAL stands holding her, wide-eyed but not speaking.*)

(*Suddenly DEBORAH is seen at the head of the stairs. She wears no head-dress and her brown hair is bound about her head. She runs lightly down the stairway, strangely young and full of vigor.*)

Ucal (*in a hoarse whisper*): It is her spirit.

Deborah (*crossing with outstretched hand*): Ucal! My brother! Thou hast come.

Magdala (*in a ringing voice*): Nay, it is her very self! Deborah! It is thou.

Deborah (*matter-of-fact tone*): And why should it *not* be myself? Are all in this house beside themselves? Andrew and Simon have come a long journey and the Master is with them and they are an hungered. Adina doth naught but sit upon the floor with tears streaming down her face kissing the feet of the good Jesus. Meantime he is weary and hath had no food. I, alone, will minister to his need. (*She turns toward house.*)

Ucal (*huskily*): Deborah, dost thou not know? Thou wast ill.

Deborah (*turning a bewildered look on him*): Why, so I was! (*She puts hand to head.*) Here I am without my veil! I do remember me the fever.

Magdala: Deborah, what happened?

Deborah (*still with look of amazement on face*): I know not—except the Master was kneeling on the floor beside me and he took my hand and I arose.

Ucal: I was but *now* by thy side and thou didst not *know* me and thou wast *wasted* with the fever.

Deborah: Aye, I do remember me the weakness—but—there is no weakness now. (*She looks at them in delighted surprise. As she stretches out her arms, her face becomes radiant with joy as she realizes her strength.*) Why! Ucal! I am alive as never before. It is as if a great fountain of life were let loose within me. (*She stands looking up with arms outstretched as the curtain goes down slowly to show passage of the night.*)

Scene 2

Scene: The same.

(*DEBORAH, ADINA and MAGDALA are seen when curtain rises. DEBORAH wears a dark blue mantle and a white headdress. As the curtain goes up, she crosses and places a copper jar on the step by the tree. ADINA stands left watching her with quiet joy. MAGDALA stands by the gate peering out.*)

Time: Morning of the next day.

Magdala: The sun is terrible. The people will weary if he come not soon.

Adina: Jehovah grant that Peter find him upon the mountain.

Magdala: Peter?

Adina (*smiling*): That is his new name—Simon's. Didst thou not know that the Master hath given him a new name?

Magdala: What significance hath it?

Adina (*proudly*): It means *rock*.

Magdala (*laughing, stopping, then laughing again*): Rock? Thy Simon a rock?

Adina: Why not?

Magdala: Well, if I had the naming of him, I should call him the Waterspout! Thou knowest, little Adina, that thy husband is sudden and changeable. Tremendous, he might be, I can fancy, but steady, like a rock—or firm—no, Adina, thy friend Jesus doth not understand Simon, the son of John, if he name him the Rock. (*She peers out of gate.*) (*ADINA runs and flings open the gate. Here comes thy Uncle Ucal. He is the one I should call the rock.*)

Enter, UCAL, bearing two rich caskets in his hand.

Ucal (*coming downstage and setting caskets on step*): My sister, what meaneth the great throng that is about thy dwelling? The whole city waits in the glare of the morning without thy gate. It was all I could do to force my way through the crowd.

Deborah: They wait for the Master. (*Her whole bearing and manner of speaking have changed since the first act. There are strength and hope and confidence in her attitude and she looks younger.*)

Ucal: Then the rumor of thy healing has spread throughout the city?

Deborah: Not only mine, Ucal, but that of scores of others—cripples and blind—whom he healed last even. Standing upon our outer stairway far into the night, he healed all who were brought to him. He was weary from his long journey, but he would not rest. The food I prepared for him he ate standing while he ministered to the wretched ones who pressed about him.

Ucal (*gravely*): It is past understanding, but where is he this morning? I saw many rich litters as I made my way through the throng. Great ones of the city are out there in the street, mighty men of standing and of wealth.

Deborah (*crossing and peering anxiously through slats of gate*): Aye. I would that the Master would come. It will hurt his cause if the people grow weary. There are many out there who could be of great assistance to him once they become convinced that he is worthy—if he show them a mighty wonder.

Ucal: Where is he?

Adina: That we know not, Uncle. Late last even, after the last poor wretch had gone shouting from him—O Uncle, the sights we beheld! The delirium of joy of those who saw for the first time, of those who *walked*!—after they had all gone, he stretched his mat upon the housetop and slept, as we all did, wearied with the strangeness and excitement of it all. Early this morning, before it was yet light, I was awakened by strange sounds and looking out (*she points to gate*) I saw what thou canst now see—the whole city gathered before our gate. I hastened and waked my Peter and he ran quickly to the housetop to arouse the Master, but he was not there.

Ucal: Gone without a word?

Adina: Aye.

Ucal: Thou knowest not whither?

Adina: Peter and Andrew and the sons of Zebedee have gone to seek him. They think they will find him upon the mountain.

Ucal (*amazed*): Upon the mountain? Why should he go *there*?

Adina: It is his custom. Often after a long day of healing, he leaves his band and goeth off thus alone into the desert places. Sometimes he spends whole nights thus.

Ucal: What for?

Adina: Peter says they have never dared to ask him, but they *think* he goes to pray.

Ucal: To *pray*? Why, it is in the synagogue that men *pray*.

Adina: Aye, but he goeth into the mountains.

Ucal: Whole nights, you say?

Adina: Sometimes. Always for hours.

Ucal (*frowning*): Well, no man needs hours to pray in. There is some mystery in this. I will talk with the man. I have brought rich gifts with which to reward him for thy healing, Deborah. (*He nods to caskets.*)

Adina (*touching the caskets curiously and excitedly*): O Uncle, I am glad you have brought him presents.

Ucal (*peering out gate and speaking with a shade of annoyance*): Strange for him to

run away like that. He might have known that the wonders of last night would bring him results. He should *be* here. There are men out there who are not accustomed to stand about in the heat for any one. I saw Jairus and Ethnial and others of like standing. The fellow is a fool to risk losing the interest of such men.

Adina: It is too bad! My Peter was so happy over his great success of last night.

Ucal: Has he never regretted turning his back on the favor I vouchsafed him?

Adina: Never, Uncle. We all believe that this Jesus is a prophet of Jehovah and that great honor will come to Peter through his favor.

(*Enter SIMON, through the gate. He wears the regular dress of the Hebrew but it is in great disarray. He holds the gate and turns and shouts outside in a furious voice.*)

Simon: I tell ye he will not come. Ye get nothing for your pains tarrying here. Get ye gone. He comes *not*. (*Many voices joining in angry protest are heard from without.*) I tell ye he is gone away. He is not coming back. Begone. He comes not. Ye wait in vain. (*He slams the gate and the murmur as of a multitude is heard. SIMON is flushed and scowling. He strides downstage as if too angry to speak.*)

Deborah: Simon! Where is he?

Simon (*voice hoarse with anger*): Woman, I know not.

Adina: Didst thou not find him?

Simon (*behind shut teeth*): Oh, I found him.

Adina: Where is he?

Simon (*sullenly*): I tell thee I know not. (*He has never spoken thus to her and ADINA'S lip trembles like a child about to cry. SIMON gives himself an angry shake and flings himself upon the lowest step about the tree, slumping over with chin in hand and kicking the stones of the pavement viciously.*)

Adina (*going to him cautiously and speaking gently*): My Peter, tell me what has angered thee?

Simon: Call me not by that name. My name is Simon.

Adina (*amazed*): Peter!

Magdala (*looking out gate*): They are going. The crowd has accepted thy gentle invitation, Simon, and are taking themselves off. There goeth the rich Jiphah with his slaves, and, by Mercury, it is my old husband Paphus. Truly the doings of the Nazarene have made a great stir to have gotten Paphus upon his virtuous Hebrew legs all the way from Magdala. He was ever averse to the heat of the morning too! There be dark looks and evil mutterings of anger among those mighty men who have humbled themselves to search out a traveling sorcerer. Truly it is a sorry jest that thy Master hath played upon the great of this city!

Simon: Call him not my master.

Deborah (*with a new dignity and authority*): Simon, how canst thou say that? Look at me. Dost thou forget what the Master hath done for Deborah?

Simon (*fiercely*): Aye, but what good will it do him or me if he scorn those who might help him?

Ucal: Young man, when thou hast somewhat recovered thee of thy fierce wrath, we would hear somewhat of thy adventure. (*MAGDALA looks at SIMON and laughs silently, leaning on the gate.*)

Adina: Aye, Peter, speak to me. (*She kneels beside him.*) O thou whom my soul loveth, thou art not angered with thy Adina?

Simon (*reaching out to stroke her head without looking up*): Nay, nay, my fair one, but the heart of thy Simon is heavy with bitterness and disappointment.

Adina (*softly*): Didst find Jesus?

Simon: Aye, I found him.

Adina: Where is he?

Simon: I tell thee I know not and I care not.

Magdala (*smiling and motioning toward a water-jar on the stairway*): Perchance a draught from the well would somewhat cool the young man's heat. (*She laughs, looking at SIMON'S back.*)

Adina (*rising quickly and fetching the jar which she offers to him held upon her bent arm*): The heat of the sun hath been fierce upon thee and thou art weary with a long climb up the mountain. I pray thee that thou wilt ease thee of thy burning thirst, my husband.

(*SIMON rises and without a word drinks long and deeply from the jar as it is held by ADINA on the crook of her elbow.*)

Ucal (*with quiet authority*): Now, Simon, we will hear thee.

Simon: Know then, O Ucal, that a company of us have been following the Nazarene over the hills of Galilee and into the remote regions of Samaria. There we have seen such wonders as have convinced us that this Jesus is indeed a mighty man of power and a prophet of Jehovah. The blind recover sight, the lame walk, and the poor are taught as freely as the rich. We of his band have become filled with a great longing that this Teacher should be known and approved in Capernaum and in Jerusalem where men of learning and influence be. Last even, thou knowest, the fame of him spread—as we had hoped—and this morning, instead of the offscourings and the beggars of the city, I beheld when I looked from the housetop that mighty men of power and of influence had come out to find him. All Capernaum had poured itself out to the humble dwelling of a fisherman to seek Jesus, the Nazarene. "Ah!" I thought, "if they see what we have seen! If he do his mighty works here in Capernaum, his power will be established, he will become our nation's leader, and I—I whom he hath named the Rock—I—" Oh, thou knowest, Ucal, the power I feel within me to rule—I remembered his words when he summoned me to follow him—that from henceforth I should fish for men. (*He flings up his head and looks at ADINA.*) Oh, Adina, my heart leaped within me as I thought how I should serve him, how I should execute his judgments and how mayhap it might be even I who should set him upon his throne, the throne of Israel, he the righteous one, he the favored of Jehovah, the chosen one, and then I turned me from gazing upon the subjects I beheld awaiting him and sought to rouse him from slumber. *He was gone!* Ah, well knew I where. Far up the steep sides of the mountain I must toil if I would find him. I summoned Andrew and the sons of Zebedee, and, sore and angry at the trick he had played us, we started our long climb, hallooing as we went. Thou knowest, Adina, how rough the way is. We were cut by stones, we were bruised by brambles, but we pressed on, cursing his folly, yet ever hoping we should find him and get him back before the people

should go away in anger. Thou knowest where the cave is with the great rock jutting out, called the Devil's Jaw Bone?

Adina: Why, Peter, that is at the very top of the mountain!

Simon: Aye, it was there that I came upon him suddenly. The sun was just coming up and he sat looking off toward the east as calmly and as quietly as if a whole city were not waiting for him in the plain below. Oh my wrath kindled against him, as I saw him sitting thus and thought how we had hurried and sweated and wearied ourselves to find him, and fierce words rose to my lips and then he turned and looked at me. (*SIMON'S face glows as he recalls the look.*)

Adina: Ah! It is wondrous lovely when he looks at one!

Simon: The words I had thought to speak died on my lips, but I spake sternly nevertheless. I said: "All men seek thee," and he saw that I was displeased. Then I turned and hallooed to the others and they came scrambling up. We poured out our reproaches upon him, telling him that great men of the city had come out to seek him and that it was wrong of him and foolish not to be girded and ready to take advantage of the help they might be to him.

Ucal: What said he to that, Simon?

Simon: What thinkest thou he said? Oh! My wrath flames up when I think of it! He turned and looked at us, tired and hot and angry as we were, and said: "Let us go somewhere else into the country towns on the other side of this mountain that I may make my proclamation in them also, for it was for that I came." With that he arose and started down the mountain away from Capernaum!

Adina: Peter!

Ucal: What didst thou do—thou and the men with thee?

Simon (*bitterly*): What did they do? Why, they followed him like a lot of silly sheep.

Magdala: And thou?

Simon: I whirled in my anger and I strode down the mountain, leaving him to his folly.

Adina: Simon! Thou didst leave the Master?

Simon: Well, some one had to come back to appease the wrath of them who were waiting here. I tell thee it needs a man of soft words to speak to an angry multitude—a multitude that has waited long in patient expectation of one who scorns them and does not come.

Magdala: We heard thy soft and winsome words to the multitude as thou didst bang the gate behind thee. (*She laughs.*) I do not think thou didst soften their hearts, Simon. I saw sullen looks and heard growls of anger as the men departed.

Simon (*kicking the stones*): So! He has turned his back and left me to my ruined hopes.

Ucal: No man turns away from good fortune without strong reason. Why thinkest thou, Simon, that this Nazarene suffered this great opportunity to slip from his grasp?

Simon: How can I tell? I only know that I am sick at heart at his ingratitude and at his stupidity. It were sorry work serving a master who hath no more soundness of discretion than he has shown. What boots it that I execute

shrewdly for him if he have not the wit to take advantage of my wisdom?

Ucal: Canst thou not think of any reason why he should not desire to face the multitude that sought him this morning?

Simon: I can think of no reason, Ucal. The choicest of the city were at our gate.

Ucal: The man is cunning beyond thy reckoning, Simon.

Simon: What meanest thou, O Ucal?

Ucal: It is plain to me. As I said all along, the fellow is a sorcerer. At eventide, with the dark coming on, he could deceive the poor foolish ones of the city—those silly ones who are ever first to run after any new thing—but, like all evil-doers, he feared the light, and most of all he feared the keen sight of those who are wise and mighty and not easily tricked by the cheap wonders of the juggler. *He was afraid.* He did well not to face the sort of men who were but now gathered outside that gate. In the little villages, shut off from the world of knowledge, his magic may avail to get him food and shelter till even the foolish folk be no longer blinded and drive him from their towns.

Deborah: Ucal! Look at me. Is it jugglery that I, who was dying, stand here full of life?

Magdala: And the light, Ucal! Thou forgettest the light.

Ucal: Truly, Sister, thy recovery is marvelous, yet must thou not forget that Agur, the mightiest physician of Capernaum, was with thee all of yesterday. Perchance his remedies were more potent than even he wot of.

Deborah (*with a ringing voice of conviction and confidence*): Nay, Ucal, it was no remedy of a physician that placed within my veins the leaping fire of life I feel. It is like a sweet and magic fountain within me, springing up in vigor and hope and joy. (*Her face is transfigured.*)

Simon: Aye, Mother, it is ever thus with all he heals. He is no trickster whatever else he may be. Simple and unwise as he has shown himself to be, yet has he within him some strange and mighty power that other men have not. It is a power he can transfer unto another man.

Ucal (*sharply*): What's that?

Simon: It is true, O Ucal. I know, for once (*his face glows*) he let me heal a woman.

Adina: Thou, Peter?

Simon: Aye, Adina, thy Peter. I have not told thee. It was an old woman—or so she seemed, for she was paralyzed. It was horrible to see her stumping along dragging a useless arm and leg. The Master had been telling us that if we asked anything of the Father (*for so he always speaks of Jehovah*) we must believe that we have it, and it should be ours. Then the woman came hobbling up and Jesus smiled at me and said: "Heal her, Peter." And I prayed the Father for health for that woman. I prayed as I had never prayed before, and, suddenly—I know not how it was—I knew that I had it, the thing I had asked for. I saw her straight and strong and well, and (*he whispers in an awed voice*) Behold! I looked upon her and she was healed. (*All but UCAL look impressed.*)

Ucal (*with a shrug*): Bah! The man hath bewitched thee.

Simon: Nay, Ucal, what I know, I know. 'Twas thus the healing came. I did not

wonder, I did not hope the Father would give me healing for that woman, I knew. And when I knew, then, on that instant, was she healed.

Magdala (*tense*): If thou askest the Father anything? Did he say *anything*, Simon?

Simon (*face glowing*): Aye, Magdala. He said *anything*.

Magdala (*trembling*): Thinkest thou he meant that one could have forgiveness for the *asking*—forgiveness of sins terrible and black?

Simon: Though thy sins be as scarlet—

Magdala (*wearily*): Oh I know the words of the Prophet Isaiah, but the interpreters of the law declare that they were not meant for such as I.

Simon: He says that it is not the will of our Father that one of his little ones should perish.

Magdala: Not one, Simon?

Simon: So he says, Magdala.

Ucal: Now know I he is no true prophet, for outcasts have ever been condemned by the wrath of Jehovah to everlasting fire.

Magdala: I am heavy with the hideous weight of my sin. (*She buries her face in her hands.*) If my father had lived, I should not now be the evil woman I am.

Simon: The Master says that like as a father pitieth his children, so Jehovah pitieth them that trust him.

Ucal: What foolishness is this? Jehovah doth not pity. Jehovah is a Judge, terrible in his judgments and in his wrath.

Magdala: I know my father would have forgiven me of his great love for me.

Simon: The Master saith that the love of an earthly father doth but faintly shadow forth the great and undying and tender love that Jehovah hath for every one of us.

Magdala (*her voice trembling with wonder*): Jehovah loving? O Simon, dost think that could be true? Think, think! If the All-Powerful One were loving too!

Simon: He says that God is Love.

Magdala: My life and all that I have would I give to know that that is true.

Deborah: If you had felt the leaping power of joy within your being as I have felt it, then would you know that it is true.

Simon: He saith the kingdom of Jehovah is within every one of us and that his kingdom is love.

Magdala: Such words as those you listened to and yet you leave him?

Adina: Aye, Peter, how could you leave the Master?

Deborah: You should be by his side.

Ucal: The man has shown himself unworthy of Simon's pains.

Simon: Nay, good Ucal, not unworthy—that he will never be.

Ucal: Surely he hath this day shown himself weak and unstable, and far too simple to ever be a leader of our nation.

Simon: Weak he may be and lacking in the wisdom of this world, but unworthy never.

Ucal: Thou doest well to turn thee from a weakling.

Simon: To whom else shall I go? He hath the words of eternal life.

Magdala: Simon, dost thou believe his words are Truth?

Simon: Aye, Magdala.

Magdala: Then must I find him.

Deborah: I will go with thee.

Adina (*looking pleadingly at Simon*): Peter?

Simon: Yes, yes, we will go too. I will lead you to the Master. I will show you the way. In my impatience I left him but now do I see that *because* of his helplessness he hath need of me. You women shall minister to him and I—oh, I was foolish to leave him in anger. I should have reasoned with him. I should have pointed out to him quietly the advantages that would come to him if he sought out men of influence and affairs instead of wasting his days on the poor and helpless. In his eagerness to help all that are in sorrow he forgetteth his duty to our nation. I will remind him of it. Why—Adina—(*a sudden light breaks over his face*) it was the very strength he lacks that he felt in me. I see it now. It was for that very thing he named me Peter. Adina, he needs me. The Master needs me. He shall lean upon me and I will sustain him. He shall declare righteousness and I will execute it. I will guide him in wisdom. The power I ever possessed to manage men will I devote to his cause. I—even I—will establish his kingdom for him. He is worthy to be our King. He is the righteous prophet of Jehovah. In me did he recognize the impregnable rock. He knew my power. He saw my strength. In wisdom did he call me to his service. Before his feet will I hew a way. To the throne of the twelve tribes of Israel will I lead him. I, Peter, shall infuse his weakness with my strength. My counsel shall guide his feet to the throne of David. My firmness shall establish him; my strength shall sustain him. (*He raises his right arm with a gesture of authority.*) I AM PETER, THE ROCK.

CURTAIN

* * *

ACT THREE

Scene: The housetop of a dwelling in Bethany.

Time: The evening of the Crucifixion.

(At the side and rear of this house, there are palms growing which are tall enough to spread over housetop upstage. About this roof is a balustrade formed of rough stones of alternate sizes forming something like a battlement effect. Upstage, R, is an opening in the balustrade where an outside stairway goes down. The stones on either side of stairway are higher, forming an entrance. About the roof, in the openings formed by the low stones, stand one or two copper jars and bowls and other household utensils, including some small Grecian lamps lighted. There are straw mats on the stone floor. The sky is blue-black with stars and a crescent moon. In the distance, the lights of Jerusalem are faintly seen.)

(DEBORAH stands upstage looking off with her back to the audience. She shades her eyes with her hand and peers off leaning forward anxiously. Suddenly she moves toward stairway and leans over expectantly.)

(Enter, up stairway: UCAL and MAGDALA. UCAL is dressed richly, as before, but both he and MAGDALA look worn and somewhat crumpled. MAGDALA wears a blue mantle and the white veil of the penitent. UCAL assists MAGDALA, who comes front as if spent with weariness. She sinks upon a mat downstage R, UCAL helping her. Then

UCAL turns and looks silently at DEBORAH.)

Deborah: It is over? (*UCAL nods sadly.*) Dost thou mean he is dead?

Ucal: Aye, Deborah, Jesus of Nazareth is dead.

Deborah: Then Jehovah be praised that his suffering is past! Was it not sooner than thou didst even hope?

Ucal: Aye. The other poor fellows are still alive.

Deborah: But they were thieves.

Ucal (*with something like sternness in his voice*): Aye, but they suffer. My sister, it is horrible that men should thus torture their fellow men. I have never witnessed a crucifixion before and my soul doth rise within me in protest against such brutal means.

Magdala: It is the lowest death a man can die. Even the Romans do not crucify except a man be a vile and wicked slave. No free man is ever thus tortured and humiliated.

Ucal: It is the blackest stain upon our nation's record that a just man and free should die this evil death.

Deborah: His truth will live.

Ucal (*sadly*): Nay, Sister, that is the saddest thing of all. The man was good and doubtless had in mind reforms that would have helped to purify our nation, but he hath died a felon's death and so his teaching is disgraced, his followers are scattered and his life was lived in vain. (*He sighs.*) Well, we have done what we could. (*He sighs.*) Joseph, the Arimathæan, begged his body of Pilate and we have buried it in a new tomb where never man was laid.

Deborah (*thinking*): Tomorrow is the Sabbath, but the first day of the week will we go with spices to his tomb, Magdala.

Magdala: Aye, Deborah, we will arise early and do him that last and loving service.

Deborah: What didst thou mean, Ucal, by saying that his followers were scattered?

Magdala (*with scorn*): All but John left him when he was arrested.

Deborah (*with a cry, looking from one to the other*): Not Peter? (*MAGDALA glances at UCAL.*)

Ucal (*clearing his throat several times*): Thou must not be too severe in thy judgment of these young men. Simon, indeed, followed him to the house of Calaphas, but there he became terrified and fled. It is indeed a dangerous plight these young men find themselves in. Their leader hath been declared a felon by the law and hath died the lowest death a man can suffer. At any moment, his followers may be arrested and condemned as he was.

Deborah: Ah! but to desert him!

Ucal: The arrest was sudden and at night. They were all unprepared. Up to the very end, they thought he would set up a kingdom.

Deborah: So did we all, alas! A kingdom of righteousness and justice.

Ucal: Deborah, thou knowest I have become convinced of the worth and goodness of this Nazarene, but ever since he drove the traders from the Temple have I known his cause was hopeless. It was a direct attack upon the most valued privilege of the high priest. From that day Annas hath been unremitting in his zeal for the young man's destruction.

Magdala: He could have saved himself, I am convinced.

Ucal: If he could, then why hath he died?

Magdala: Ucal, I know not. There is a deeper meaning to his death than we yet wot of.

Ucal: Mayhap. (*He shakes his head.*) For me, at least, the death of this just man hath a meaning that shall change the thought and conduct of my life.

Deborah: Why, Ucal, how is that?

Ucal (*sternly*): I saw him *beaten*. I saw him *humiliated*. I saw him *faint* under the torture that was inflicted upon him in the name of *justice*, and then—oh—(*he shudders*) I saw his cruel death, and not only his, Deborah, but the others, those worthless ones. I saw *their* agony, an agony no man, however vile, should suffer; and life to me can never be the same. There are wrongs here in this city that must be righted. In dark and lonely dungeons, my brothers rot and die. If Jehovah spare my life, my wealth, my days and all my influence shall be spent in bringing the sun of justice and mercy to the prisoners in Jerusalem who languish in despair.

Magdala (*as if trying to work something out in her own mind*): Thus through his death shall others live.

Ucal: Now, at last, are mine eyes open to the injustice that hath ever been before them. O God, that this just man should die ere I could see my brothers' need!

Deborah (*weeping*): That his sweet life is done! O God, this cruel world! O base ingratitude, that those he loved should flee from him! O Peter! Peter! Thou whom he did name *the rock*! Thou weak and fearful boy! Alas, Adina's heart will break.

Magdala: Where is the little maid?

Deborah: Searching for her Love. I could not stay her when the tidings came that the Master had been arrested. She was beside herself for Peter's life and all this day hath she sought tidings of her husband.

Ucal (*looking down stairway and speaking low*): Even now, she cometh.

Deborah (*clutching Magdala*): Oh, tell not of the young man's cowardice. She hath ever loved him for his courage.

Ucal (*hurriedly*): They were all panic-stricken and knew not what they did. No man shall condemn another, for, in such a case, he knoweth not himself what he would do.

Magdala: Yet didst not thou fear to stay. O slaves and cowards!

Ucal: I was in no danger. My position and my standing did protect me. They were all strangers in the city with nowhere to flee for safety.

(*Enter: ADINA. She looks white and spent.*)

Adina (*anxiously to DEBORAH*): Hath he yet returned? Hath my Peter come?

Deborah (*gently*): Not yet, my daughter.

Adina: O, Uncle, hast thou seen him, hast thou seen my husband?

Ucal (*kindly*): Nay, Child, but he will come.

Adina: Oh, Ucal, dost thou think he will? *Magdala*, hast thou not seen him? (*MAGDALA shakes her head.*) All the long night, in terror did I wait, and all the long day have I searched the streets of Jerusalem but no man hath tidings of my husband.

Ucal (*laying his hand on her head*): My child, in his good time, thy husband will return to thee. Meantime, my little one, thou must rest and eat, for thou art spent with thy anxiety.

Deborah (*eagerly*): Aye. Food have I prepared. Ye must all partake of it, for ye are weary with the long and dreadful vigil.

Ucal (*following DEBORAH to stairway*): Aye, Deborah, we will eat. Come. (*He motions to the others.*) Come, Magdala. Come, my daughter.

Magdala (*shaking her head*): Nay, good Ucal, I cannot eat.

Adina (*to DEBORAH*): Go, my mother, and serve my uncle Ucal. Suffer me to abide with Magdala. I want no food. I cannot bear the house, tonight.

Deborah: My child—

Adina: Nay, Mother, leave me. I cannot breathe within the narrow walls tonight.

Magdala: Aye, let her rest her here.

Deborah: I will bring food and set it there upon the parapet. (*She points R.*) There shalt thou find it when thy hunger calls. (*DEBORAH and UCAL go down stairs. ADINA wanders upstage and stands looking off toward Jerusalem. Suddenly she turns to Magdala.*)

Adina: Why, Magdala, thou must have seen my Peter. Thou wast with Jesus to the end?

Magdala: To the end.

Adina: Where was my Peter? *Magdala!* Thou art keeping something from me! (*She clutches MAGDALA'S shoulder.*) Is my husband dead?

Magdala: Nay, nay. He lives. I know.

Adina: Then hast thou seen him. Where didst thou see him, Magdala?

Magdala (*hastily and guiltily*): Nay, nay, I saw him not. (*She sees the doubt and fear in ADINA'S face which she presses close to MAGDALA.*) How can I tell whom I saw in all that wild and hurried mass? O Child, if thou hadst been there and hadst seen the Master chained to the cruel pillar in Pilate's courtyard and hadst seen those brutes of Romans who flung upon his naked back their weighted whips—oh! (*She shudders and falls to moaning.*)

Adina (*voice breaking*): My Peter is dead. Such affront to our Master would he never suffer and live. (*She bends over weeping silently, then turns to MAGDALA again and speaks in a childish whimper.*) Dost thou think he is dead, Magdala?

Magdala: Nay, he liveth.

Adina (*coming close and sitting on her heels beside MAGDALA*): How dost thou know, Magdala, if thou didst not see him?

Magdala: Perchance I did see him. I do not remember.

Adina: Why, Magdala, thou couldst not have forgot my Peter if thou hadst seen him. (*MAGDALA does not answer. ADINA looks at her expecting some reply.*) And at the burial, Magdala? But now, the wife of Alphæus did tell me how my uncle Ucal and the good Nicodemus helped thee to take him from the cross and that Ucal was with thee, sustaining thee, when they carried his body to the supulchre. Where was my Peter then?

Magdala: I have told thee, Adina, I do not know.

(*ADINA wanders upstage and looks off. After a moment she turns.*)

Adina: But last even, Magdala, when the Master was arrested? Thou saidst thou wast in the courtyard of Caiaphas. Didst thou not see Peter, then?

Magdala (*her face grows hard as she remembers PETER'S treachery. She starts*

up as if to blurt out the truth, but as she sees the childish face bent over hers, she sinks back.): I do not remember.

Adina (*staring front with her hands clasped*): Then is my Peter dead, or what I fear me most, chained in some dungeon where he is impotent to give his life for the Master.

Magdala: Nay, Adina, there were none arrested save Jesus only.

Adina (*solemnly*): Then is he dead. (*She stands a moment silent, then seeming to feel some doubt in MAGDALA, she speaks with dignified reproach.*) If thou didst know the heart of my beloved as I know it, Magdala, then wouldst thou be assured that no man could lay hands on Jesus save over Peter's body slain. (*She wanders upstage and sinks, weeping, her head buried in her arms and her arms on the balustrade. Silence. She lifts her head to the sky.*) Oh, that I could but know where thy body lies! (*She rises.*) My Peter! My Rock! That some one who saw thee fall could tell me of thy sweet courage.

(*She stands with hands clasped straining her eyes to heaven, facing R.*)

(*Enter, SIMON, crawling up stairway. He is covered with mud and his garments hang wet and draggled about him. His head is crouched into his neck, his shoulders bent and his whole appearance that of misery and despair. ADINA sees him as he slouches past her and starts in alarm.*)

Adina: Oh! Who art thou? (*She peers after him as he turns away his head.*) Peter! (*Her voice is wild with joy as she runs to him.*)

Simon (*sinking in a heap on floor L*): Come not nigh unto me.

Adina: O my love, thou art not dead.

Simon (*recoiling from her*): Do not touch me. (*He flings himself prone upon the floor.*)

Adina (*bending over him*): Thou art wounded, oh my husband.

Simon (*shrinking away from her touch*): Touch me not. I am accursed.

Adina (*kneeling beside him*): My Beloved, thou art beside thyself with sorrow.

Simon: I am drunk with guilt. (*He shudders and a great groan escapes him.*)

Adina: Guilt? (*Tenderly.*) How couldst thou save him? Thou alone? It was the will of Jehovah, my beloved. What could man avail? (*She starts to lay her hand on his shoulder.*)

Simon (*drawing away*): Thou shalt never touch me again, thou pure child of God. Fly from me, for I am evil.

Adina: Softly, my Peter, thou art crazed with grief. Thy garments are soaked with the rain and thou art weak for lack of food. Thou must eat.

(*DEBORAH enters from stairway and places a bowl upon the parapet R. She exchanges a look with MAGDALA, nods toward PETER and then slips down the stairs in silence.*)

Simon (*his head hidden in his arms*): My tears have been my meat day and night.

Adina (*tenderly*): Peter, I loved him too. I did not see his cruel death, but here in my heart a weight of agony doth bear me down, yet must we live.

Peter: O God, that I could die!

Adina (*softly*): Jehovah did not suffer thee that thou shouldst die with him. Comfort thine heart, my beloved. Dost fear thy Adina doubts that thou wouldst gladly give the last drop of thy blood in his defense? (*A low moan of agony from*

SIMON.) Lift up thy head, my husband. Comfort the heart of thy wife with the tale of the struggle and of thy courage. Speak to me Peter—Peter my Rock.

Magdala: Child, thou wilt slay him.

Adina (aside to Magdala): Nay, Magdala, I do but seek to rouse him. If he speak not, his heart will break.

Simon (raising his head): Now is it broken. (He draws away from her and looks at her with terrible intent.) I was afraid.

Adina (not understanding): Afraid?

Simon: Curse me and go thy way. Seek not to look upon my face. In his hour of need, I was consumed with fear for my own worthless life and I forsook him.

Adina (tenderly): He raveth, Magdala. My poor Peter, what shall I do?

Simon (with a groan): I did deny that I had ever known him.

Adina (a terrible fear dawning): Magdala!

Magdala (rising and taking her tenderly in her arms): My child, this is the cup the Father hath given thee and thou must drink it.

Adina (with a cry): Magdala, I cannot drink it. (She seizes MAGDALA crying in a sharp voice.) Tell me it is not true.

(There is a long and tense silence in which ADINA stretches out her arms first to SIMON, then to MAGDALA, who turns away her face. As neither looks at her, she gives a heart-broken cry.) O God! He is a coward. (She flings herself sobbing on the floor.)

Simon (in a terrible voice of condemnation): Bread and salt was there between us, yet I did deny him. Oh that I had slain myself in the cave of Hinnom where I wandered seeking to hide me from my guilty self.

Adina (lifting her head): Thou hast been all day in the valley of Hinnom?

Simon: Entreating Jehovah that he would let me die.

Adina (rising wearily): Then thou hast had no food. (She starts as if to go down the stairway, then sees the bowl on parapet. She fetches it and kneels beside him.) See. Here is meat. Thou art spent and weary. Eat. (Her voice is dull and lifeless.)

Simon (staring at the bowl but not appearing to notice it): Three times, with heavy oath, I did fling out that I had never known him.

Adina: Eat.

Simon: It was a Roman soldier first. That was when he was taken before the high priest. Then, at midnight, one of the officers of the household pointed me out, where I stood hiding behind a pillar, and I did declare that I knew him not. And at the third hour, a serving maid laughed in my face and said she did know by my Galilean speech that I was one of his friends and I did curse and shout that I had never seen the man. It was then that he turned and looked at me.

Adina (holding out the sop to him): Just this morsel of food.

Simon (shrinking back in horror): It was thus, last even, at this very hour, that he did offer me the sop in token of his great love for me. O God, I cannot bear myself. (He flings himself prone. ADINA presses the sop on him. He shakes his head.) Nay, I will not eat. (ADINA sighs and crossing heavily, sets the bowl back on parapet. She returns and kneels beside Simon.)

Adina: Didst thou all eat the Passover together?

Simon: Aye, and such a feast of joy it was! What things he said, Adina! Things that did make our hearts leap within us.

Adina: What things, Simon? (She is like a woman trying to coax a child. All the child has gone from her.)

Simon: The things that we should do. He said far greater things than he had ever done, and the joy that should be ours! (MAGDALA lifts her head and listens.) He spake so much of joy, Adina. That now was his joy fulfilled. And such a radiance as was upon his face! (His face is transfigured as he remembers.) And that the same joy that was in him, (he hesitates and speaks in an awed voice) he said it, that the joy of being in union with the Father should be ours—ours, Adina, as it was his, that the Father was in us even as he was in him and that was why we should do greater works than he had done. And he called us friends, and said that if we should ask the Father anything in his name he would give it to us. Oh I see him now as he said: "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." Always he spake of joy and we knew that his kingdom was at hand. It was like the glorious entry into Jerusalem when all the people shouted and spread their garments in his path, only it was more beautiful and full of power and confidence. And then he spake of things we did not understand, something about going away so that some great power could come to us. And he said that we should behold his glory. Then he spake as if some evil thing were going to happen to him, as if men would be unjust to him and turn away from him, and I, filled with love and loyalty, cried out that if every-one in the world should leave him— (He has risen and his face is illumined with the blessed memory. Suddenly he comes to himself and his head falls forward with a groan.)

Adina (bending over him eagerly): What then? What said he then, Peter?

Simon (in a horrified voice): He said: "Before the cock shall crow twice, thou shalt deny me thrice." (With a cry.) O Adina, he knew, even then, he knew the blackness of my heart.

Magdala: He knows the deepest depths of sin.

Simon: And now he is dead, and I am sick with loathing of myself. (He springs to his feet, his face drawn with suffering.) O God, I cannot bear the blackness of my soul.

Adina: Simon, spake he not to thee when he turned his look upon thee in the house of the high priest?

Simon: His eyes did speak to me.

Adina: Reminding thee that he had told thee thou shouldst betray him?

Simon: Nay, Adina, it was not that his eyes did speak.

Adina: What then?

Simon: I dare not tell thee—yet I heard the words—there in the black darkness of my shame, I heard the words his eyes spake to my heart.

Adina (gently): What didst thy heart hear, my Simon?

Simon: All night in the bitter darkness; all day in the cruel light, I have heard them ringing, ringing, ringing. Oh that I could hide me from their sound!

Adina: Tell me the words, my husband.

Simon: His look was full of sorrow, yet it seemed not pity for himself that his own familiar friend in whom he trusted, who had eaten his bread and salt, had lifted up his heel against him. I cannot tell thee how it was, but, swift as an arrow, my heart received those ringing words his eyes sent forth. It was as if he said: "Thou art Peter, the Rock. On thee will I build the structure of my Truth." Those are the words that mock my weak and ugly soul. (He stands looking up as if he heard again the words.) The Rock! On thee will I build the structure of my Truth!

Magdala (who has listened attentively): When my black and hideous sin did crush me to the earth, he said: "Even now, Magdala, there springs within thee a fountain of pure water that shall cleanse the earth. From thy dark despair shall many rise to hope." Beneath the muddy waters of my life, he saw the crystal fountain, and, Peter, through thy weakness, he seeth strength.

Simon (sadly): A woman, thou, and yet thou didst not leave him. Thou wast brave and loyal to the end.

Magdala: Yet have I been disloyal to every tie that binds a woman's heart.

Simon: Oh, the mockery of his look!

Adina: I cannot think of Jesus' face with mockery upon it.

Simon: Nay, Adina, the mockery is in my shameful heart.

Magdala: How looked he when those words shot from his eyes?

Simon: Magdala, it was as if he said: "Thou wilt suffer, Peter, for thou hast done a shameful thing, but in thy dark despair, forget not thou art the Rock on which the building of my Truth shall rise."

Adina (quietly as if puzzling it out): Thou art the Rock.

Magdala: Simon, it was thou thyself that didst first tell to me he said that God is love.

Simon: There is no love in all the universe to forgive such sin as mine.

Adina (staring at him, then reaching out her arms to him in sudden joy): Yet I, who am but a foolish girl, have love enough!

Simon (sadly): Dost thou not hate me, Adina?

Adina: Nay, Peter, I hate thee not. When first I knew thy cowardice, I thought my love had died, but, when I saw thy need of food—not knowing what I did—I arose and brought thee meat, and, in the bringing, I did know I loved thee still.

Simon: Yet thou didst ever scorn a coward.

Adina: 'Tis not the coward in thee I love.

Simon (bitterly): 'Tis all there is of me.

Adina: Nay, Peter, else could I not love thee still.

Simon: Thou canst not love me, Adina. I am too vile.

Adina (simply): Nay, but I do.

Simon: In all the world there is no baseness like unto mine. He was my friend and I did love him. (He breaks down weeping.) O God, that I could die.

Magdala (with sudden understanding): Yet must thou live and teach his Truth.

Simon: I? I, teach? I who am the utter fool of all the earth?

Magdala: Still shalt thou fish for men.

Simon: If thou hadst ever suffered, woman, thou couldst not mock me thus.

Magdala: I mock thee not, Peter. 'Tis only those who suffer that God doth set to fish for men.

Simon: I am so weak, so utterly degraded, that there is left to me no single gift that I should speak to men.

Magdala: 'Tis only when the flood doth sweep away the props of thy self-love that thou canst find the *secret* strength.

Simon: Oh that I could find refuge from my sin, that I could flee away from the meanness of my soul.

Magdala: Knock, Peter. The door will open.

Simon: What door?

Magdala: Behind the wall of every life, he standeth. He looketh forth at the windows. He showeth himself at the lattice.

Simon (with eager humility): Thinkest thou, Magdala, there is some secret source of strength that can infuse my weakness?

Magdala: Peter, I know there is. (*Her voice rings with faith and understanding.*) 'Twas for that very thing he came, that life should be to us in greater fullness.

Simon (humbly): O Magdala, what is that source?

Magdala: It is the source that Jesus sought.

Simon (a gleam of memory coming into his dull eyes): Ah! That was why he climbed the mountain top!

Magdala: Dost not remember, Simon, oft when we questioned him, he said: "It is not I—it is the Father within me that doeth the works"?

Simon (slowly): I of myself can do nothing. Those were his words.

Magdala: 'Tis ever thus with every child of God.

Simon: But, Magdala, I am so vile. Thinkest thou his tabernacle can ever be builded in me again?

Magdala: It will be builded with joy, and in thee shall he make glad those that are captive to despair.

Simon: I of myself can do nothing. O God, I know it now. I am empty and undone. Within my worthless self is there no good. The Rock I thought to build the Master's kingdom on hath crumbled into dust. Worthless and undone, shall Jehovah speak his Truth through me? Oh, Magdala, I dare not hope.

Magdala: 'Tis only the empty vessel that God can fill.

Simon (standing with arms outstretched and speaking in a voice of tense entreaty): I am empty: Jehovah fill me. I am weak. O Master, give me strength. (*He stands a moment, his face strained with longing. Suddenly a light breaks over it and great joy comes upon him.*) O God, what flame of fire is this I feel within my veins? (*With a ringing shout.*) It is eternal strength! O Friend, in me shall thy truth live! O, Jesus—Master—at last, I understand, I am Peter, the Rock.

CURTAIN

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COSTUMES

The illustrations of Tissot are, of course, the truest studies of the various types of people to be found in the Holy Land, and the second volume of the Tissot Bible entitled "The Life of Our Savior, Jesus

Christ," will be found invaluable. A book which will be found helpful not only to the costume committee, but for general information is "Bible Manners and Customs," by Rev. G. M. Mackie, M.A.

There are three garments worn by the men of Palestine. The long straight one piece undergarment or shirt is worn by all, and for the man who works out-of-doors under the sun's rays is considered sufficient. The merchant, or the man of the town, wears a coat over this, which is the same length as the shirt, but open down the front. This is tighter fitting than the third garment, the cloak, and is girdled at the waist. The girdle is so folded to be of use as a pocket, so when the coat is not worn the shirt is sometimes girdled. The outer robe or cloak is very loose and ample as to sleeves and is worn without belt or sash. The material is generally woollen cloth. One common form of this garment for wear in the country and villages and by travelers is the large square coat. This is very striking when woven in black and white or other stripes. The women wear long, loose robes, loose sleeves, often pointed, and in public places, at any rate, the head and shoulders are covered with a shawl or mantle. Turbans of folds of white cotton cloth or colored silk are also worn.

Simon Peter—Act One: Sleeveless shirt made of coarse, unbleached crash toweling, left raveled at the bottom. A gay sash wound around the waist held the skirt short so that his limbs were bare from the knees down. His head was covered with a square of gayly-striped cotton material, which was folded diagonally and arranged over the head and shoulders and held in place with coils of bright green material. **Act Two, Scene 2:** A coat of cotton material, narrowly striped, in dark blue and white; same head covering as Act One. **Act Three:** Same as Act Two, but in addition he has thrown over his shoulders a straight cloak of wide stripes, made by stitching strips of flannel together. This was brown and gray. Instead of the head covering of the earlier scenes he wore a small, round cap bound about with coils of dark blue. Peter should be made up with a close cropped beard of dark brown, and should have the bronzed appearance of an out-of-door man.

Ucal—The same costume throughout. Coat of old gold jute material found in a drapery department, it had a mercerized surface and suggested silk. It was woven in self-colored stripes and when deeply fringed at the bottom and trimmed gayly it gave a rich appearance. The parting of the coat in front and the swaying of the fringe exposed a decorated undergarment. On his head was a high, conical cap, bound about with a silk square folded. Upon his entrance in Act One his tallith, or prayer cloth, was over his head and a cloak of wide stripes, old gold and maroon, hung from his shoulders. This was made of some old rep portieres and canton flannel. The trimming of the coat to simulate embroidery was done by sewing motifs of gold embroidery, found in a trimming box, over bright pieces of satin. Trimming of many colors was used for the neck and down the front. The unbleached-muslin undergarment was decorated with oil paints. He was made up with a brown beard.

Pandira—A Greek chiton of soft green stenciled in gold. Over his shoulder a chlamys of yellow and a narrow fillet of yellow. The chiton was unbleached muslin dyed and the chlamys was heavy-weight Japanese crepe.

Titus—Roman tunic of unbleached muslin, edged at bottom with purple

sateen. An old derby hat, brim removed, served as the basis for his helmet, the rest of it and the armor was made of oil cloth painted with aluminum radiator paint. This armor is only satisfactory for a character having a small part. Rented armor is the only kind that looks like the real thing. Titus should also have a sword and a mantle draped from his shoulder.

Agur—Purple cotton crepe coat, worn over an unbleached muslin undergarment. His coat was trimmed with a wide-striped braid of several colors. He wore a cap around which was coiled folds of heavy-striped silk. He also had a sash of ample proportions. It had once been a striped silk curtain, but it was just the thing to give the doctor an important appearance. He was made up with a gray beard.

Adina—Act One: Sky-blue Japanese crepe robe with long, pointed sleeves. Sash of soft yellow. Mantle of sand color, edged with blue somewhat darker than the dress. She wore beads around her neck and ankles. The mantle was of a soft, but heavy, cotton material, and the blue band was scrubbed in with oil paints. Adina also had a costume of white cotton crepe, with white mantle, for the first scene of Act Two and Act Three.

Mary of Magdala—Act One: Lavender china silk, over which hung a flame-colored silk mantle. The mantle was also made of several pieces of old faded silk dyed with a mixture of turkey red and orange. Cheap gilt fringe edged the mantle. It was also elaborately trimmed with imitation jewels and glistening glass bugles. Around her head she wore a band of coarse lace gilded and jeweled. Around her breast she wore a wider band similarly made and around her waist was a metal girdle of gold appearance. **Act Two:** A striped near-silk material, rose, purple and sand colored. Same girdle, and head band. Sand-colored mantle of silk veiling. **Act Three:** White cotton crepe robe simply girdled. White cheese cloth folds about face, and large mantle of dark blue cotton crepe. This mantle was much more colorful, and not so dark as a navy blue. In the subdued light of the last scene, a navy blue would have had the appearance of black. A careful draping of the mantle is particularly necessary in this scene.

Deborah—Act One: Robe included purple and terra cotta, with soft green, and the same green for the mantle. This was striped and had a yoke effect. To lend dignity to this character, white folds may be used about the face. **DEBORAH** used the same white costume worn by **MAGDALA** in the last scene for Act Two, Scene 1. In the latter part of Act Two she wears a blue mantle.

Servants wore the straight undergarments, with girdles of cotton-striped material. Their head coverings were similar to Peter's in Act One. Sandals, which were worn by all of the performers, were made of old bedroom slippers or felt soles bought at the Ten-Cent Store and fastened on with strips of leather. The ankles should be bare. The servants may go bare footed. The beards were made of crepe hair which is bought by the yard at the costumers. It is applied with spirit gum and removed with alcohol.

Suggestions for Building Scenery

In the original production of this play the scenery was prepared entirely by amateurs of high-school age without any professional assistance. Moreover, the conditions were unusually difficult, as there was no regular stage with walls and wings, (Continued on page 47)

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

The Reformed Church in the United States

THE Publication and Sunday School Board of the Reformed Church in the United States, Dr. Rufus W. Miller, Secretary, has recently called Dr. Charles Peters, of Buffalo, to take charge of Week-day Religious Education and Daily Vacation Bible School Work. At the same time, Mr. Peters will have supervision of the educational work of this Board in the Eastern section of the country.

The Forward Movement of this denomination has enabled this Board to largely increase its official family. Since this movement was inaugurated the following persons have been appointed: Rev. William H. Knierim, Director of Religious Education of the South and Central West; Mrs. Margaret L. String of Cleveland, Ohio, as Superintendent of the Children's Division; Mrs. Anna L. Miller, Field Worker for Ohio and Central Synods, and Miss Catherine L. Miller, Secretary of the Young People's Department. The appointment of a Director of Religious Education for the Northwest is under consideration. This Board is expanding its work along all lines of religious education in the local church. Daily Vacation Bible Schools have experienced a remarkable increase in numbers and in quality of work being done.

Congregational Church

Southern California Congregational Conference
Recommendations of the Committee on Religious Education

THE Committee on Religious Education recognizes the advance which has been made by many of the church schools of this Conference during the past few years, but at the same time feels the need of a continuous and further advance on the part of all the church schools toward the best standard. The Committee feels the importance of the following specific measures as steps in that advance, and recommends their adoption:

1. Annual election by the church of a Religious Education Committee to be actively engaged in correlating the whole religious education program, including young people's work.

2. The use of Graded Lessons in all departments.

3. Provision for training in worship through definitely planned worship services in the church school.

4. Provision for the expenses of the

church school in the regular church budget, and the training of the pupils in regular contributions to the church and its benevolences through the school.

5. The use of the Missionary Chart Plan for missionary education.

6. Furnishing the church-school workers with books of reference on religious education, Bible study and missions and with THE CHURCH SCHOOL and The Pilgrim Teacher magazines.

7. Teacher-training work, carried on either by the local church or by community groups.

8. A pastor's class each year for instruction in the meaning of the Christian life and in the duties of church membership, and definite opportunities at least once a year for decision.

The Committee recognizes the prospective development of week-day religious instruction and wishes to encourage it. At the same time the Committee advises churches which are contemplating participation in such an enterprise to secure information regarding successful experiments in other communities, and urges that every possible effort be made to correlate this work with that carried on in present church schools. The Committee regards favorably the development of the Daily Vacation Bible School movement as a step toward week-day religious instruction and wishes to encourage, in communities which are ready for it, the maintenance of such schools, either by the local church, or by a community group of churches, according to the plan suggested by the denominational directors of religious education.

In promoting the program of religious education in our churches, the Committee members stand ready in their respective Associations to be of service both in active and advisory ways. In revising old programs or initiating new plans of work, our churches are urged to seek counsel from this Committee and from the Conference Director of Religious Education. The Committee will give consideration to any general church-school problems which may be submitted for investigation and recommendation.

Methodist Episcopal Church

THE Board of Sunday Schools of the Methodist Episcopal Church has made great plans for Rally Day, observing the whole week, beginning Sunday, September 25. The following program has been outlined:

Sunday—Promotion Exercises.

Monday—Workers' Conference.

Tuesday—Adults' Banquet.

Wednesday—Discussion of religious training of children.

Thursday—Parent-teachers' Meeting.

Friday—Young People's Social.

Saturday—Children's Story-Play Hour.

Sunday, October 2, Rally Day. Theme: Significance of Education in Religion.

The Rally Day program to be given October 2 includes the giving of the pageant, "The Giving of Truth," by Helen Patten Hanson.

Methodist Episcopal Church, South

NOTWITHSTANDING the serious financial stringency existing throughout the country, the Standard Training Schools conducted by the Methodist Episcopal Church, South, during the summer were more largely attended than those of any previous year. The central school at Lake Junaluska, North Carolina, registered more than 460, an increase of about 135 over last year. And what is more significant than the increased enrolment is the deepening interest on the part of those attending these schools. The members of the student body of the Lake Junaluska school were almost without exception dead in earnest. But few loafers were among them. They were evidently there for hard work and the amount of energy and enthusiasm they put into their tasks was most encouraging.

Lake Junaluska is rapidly becoming a great center of religious education during the summer. Besides the training school mentioned above, there were held there last summer a Wesley Bible Class Federation for the Western North Carolina Conference and a meeting of Conference field secretaries, each lasting three days; a school for rural pastors, an Epworth League Conference, a laymen's conference and a social service conference each lasting one week, and a camp for boys and a camp for girls and a camp for young people each lasting two weeks. The General Sunday School Board has erected on the grounds two dormitories and a restaurant and another dormitory has been erected by Mr. J. B. Ivey, of Charlotte, North Carolina. This arrangement makes it possible to provide for the accommodation of a considerable student body at a minimum expense. Other dormitories will be erected as they are needed. These dormitories are cheaply built, but are entirely comfortable as summer quarters.

In their last Episcopal Address the Bishops of the Methodist Episcopal Church, South, sounded a clarion note on the subject of teacher training in the Sunday school. The following quotation illustrates the tone and spirit of the entire address:

"That these constantly enlarging ideals of Sunday-school work call for heightened standards of efficiency in the Sunday-school teacher is but natural and logical;"

and it gives us satisfaction to note that plans for the training of teachers are now as thoroughly a settled method of our Sunday school as is the instruction of the young. The standard training school for Sunday-school teachers is an approved means of securing efficiency and effectiveness in the instruction of our Sunday-school classes of every grade. The ideal of the training school is 'the helping of our superintendents and teachers to realize

the large and sacred significance of their work and to fit them intellectually and spiritually for the responsibility which it involves.' About seventy of these schools have been held during the current year, and a much larger number is in prospect for the coming year. We earnestly exhort Sunday-school teachers and workers to take advantage of these sessions so happily provided at their hands."

A Year's Program

By Herbert W. Blashfield

THE main difference between the Sunday school of yesterday and the church school of tomorrow is in part a matter of program—a carefully worked out program which considers far in advance the social, physical, mental, and spiritual needs of all the pupils, and makes plans in advance accordingly; a program that can be printed, visualized, and placed before prospective students, that they may see just how the school will care for their needs and interests; such a program will enable a school to keep a close watch on all phases of its work through the year and to measure its results accurately at the end of the term.

In the school with which I am connected the committees on instruction, recreation, service and missionary work, worship and decision, and administration had been busy through May and June working out their part of the next year's program in consultation with their director of religious education. When the plans of all the five committees were complete, a union meeting was held, and the plans for the coming year were carefully mapped out month by month. That the reader may appreciate the nature of such a year's program, and may know what this church is offering in its school of religious education, the program is outlined below:

September

- a. Graduation programs during the last week and on the last Sunday.
- b. Tickets issued and programs given out for the year's gymnasium work, covering basket-ball, volley ball, floor work, etc.
- c. Faculty vacancies filled and substitutes for all grades secured.
- d. Publicity campaign in homes, school, and community.

October

- a. Rally day program on the first Sunday.
- b. A two months' service project started: (1) All departments assist in beautifying the church. (2) All departments work together in giving help to a local mission church.
- c. Church attendance campaign.
- d. Talks on worship for two Sundays.
- e. Special soul work started.
- f. Window display in local store.

g. Wednesday afternoon session of church school started.

h. Training class of ten weeks started for officers and teachers.

i. Class for the study of recreation started on Tuesday evening.

j. Gymnasium program launched for all ages. (Girls and boys.)

k. Halloween frolics by all departments.

l. Grand opening of new teen-age club room.

November

a. Campaign for new members and increased attendance.

b. Special effort to bring up deficiency in school budget.

c. Month especially devoted to foreign missionary information.

d. Special effort made during November and December to get decisions from young people for life service.

e. Group singing promoted.

f. Pageant showing program of service for year.

g. Week-day conferences for older girls and boys with special speakers.

h. Dramatic club organized.

i. Party for all school officers and teachers.

j. All school homes visited.

k. Conference with teachers on first quarter's work.

l. Thanksgiving baskets given out.

December

a. Christmas programs and parties.

b. Services held in near-by institutions and hospitals.

c. Decision service for life work.

d. Quartette work promoted.

e. Christmas Carol singing for the aged and sick.

f. Missionary institute for three days with posters, lectures, and curios. (Arranged by young people.)

g. Open house night when gymnasium work will be exhibited.

h. Entertainment and Christmas dinner for colored children.

i. All shut-ins visited.

January

a. Month devoted to missionary instruction in home places.

b. A two months' service project started: All departments to assist in meeting the needs of a local day nursery.

c. Poster contest started to end in April.

d. Pre-Easter work started with all teachers.

e. Talks in all departments on "Why be a Christian?"

f. Tests in lower departments on first quarter's work.

g. Public meeting of parents and pupils when honors for first quarter's work will be awarded.

h. Second series of training nights for teachers started.

i. A six weeks' course for parents on the Bible.

j. New Year's parties in all groups.

k. Class started for those who are considering some form of Christian work.

l. Window display in local store advertising school.

m. Conference of teachers on second quarter's work.

February

a. Financial drive to bring up school deficit.

b. Talks in all departments on 'Why be a Church Member?'

c. Intensive campaign in teen-age classes for Christian decisions.

d. Washington and Lincoln parties and special party for nurses.

e. Six weeks' class started for probationers.

f. All school homes visited.

g. Reports in all departments on service work of past two months.

March

a. Service project for month: Assistance given to some foreign field.

b. Easter program for entire school.

c. Special study of church music and hymns.

d. Training conference for all student officers.

e. Department banquets.

f. Tests in lower grades on work covered during second quarter.

g. Win-my-chum campaign in young people's group.

h. Pre-Easter talks in all departments emphasizing the Christian life.

April

- a. Talks in all departments on the making of good citizens.
- b. A two months' service project started: (1) All departments to help the Women's and Children's Hospital. (2) Special work for shut-ins.
- c. Poster contest announced to school; posters placed on exhibition.
- d. Church attendance campaign.
- e. A special study of prayer in all departments.
- f. Children's Week program covering entire week.
- g. Public meeting of parents when honors for second quarter will be given.
- h. Open house night when final exhibitions of work of teams of gymnasium will be given to parents and friends.
- i. Officers' and teachers' banquet and yearly meeting.
- j. Conferences with teachers on third quarter's work.

May

- a. Intensive program of publicity in the interests of summer months.
- b. Pageant on Sunday night showing service work done during the year.
- c. Special study of the devotional section of Bible.
- d. Young People's institute for all young people of church.

- e. School homes visited.
- f. Baseball started.
- g. Hikers' club launched in all departments to care for summer fun.

June

- a. Children's Day program.
- b. Public meeting of parents and pupils to give honors for work completed during the third quarter.
- c. Tests on the third quarter's work in lower grades.
- d. Special summer program launched in all departments.
- e. Summer conferences and camps for teachers and pupils.

July

Special feature Daily Vacation Bible School during the week.

Special mid-summer program for all departments each Sunday.

In working out this program, the several committees that planned the work kept in mind the fact that there must be several apexes to be reached during the year, and that these apexes should be scattered over the ten months. The committee on recreation will have a great Open House Night in December and another in April when the winning teams in basketball and floor work will have a chance to be honored.

The instruction committee will provide simple tests in all twelve grades of work once each quarter and award the highest pupils publicly. The service committee plans for three great projects during the year which will need the help of the entire school. Other smaller projects will also be carried on. The worship committee will have one great campaign for life service before Christmas, and one before Easter for church membership. Special studies in worship and music will be made. The committee on administration plans to get the school all together on Rally Day, Christmas, and Children's Day, and will have special meetings for parents once each quarter.

The school will have two sessions, one on Sunday for one and one-half hours and one on Wednesday of one hour. These two will be correlated in such a way that one program covers both. Workers' conferences are to be held once each month for the entire school, and once each month by departments. The teacher training course will cover about sixteen weeks, and will be for both present and prospective teachers. Regular graded lessons will be used in all grades except in the Young People's and Adult Departments where special courses will be offered largely selected by the pupils and teachers working together.

A New Kind of Campaign

By Clinton E. Ostrander

Letter to Teachers

Dear Friend:

IFIRST made a study of our school to find the weak points. Having determined upon them, I made these items the key note of a campaign which would give every member of the school an incentive to improve his past record. This is not a whirlwind campaign which brings the school up to a high point of efficiency in a month and then drops it back into its old lethargy. As first planned the campaign was to continue for five months, but it has accomplished so much already that we are thinking of making it a permanent feature. To keep the laggards from losing interest the whole school starts new the first Sunday of each month, and the class gaining the largest number of points each month is given a party or an award for its efforts.

Each class fills out a report blank every Sunday from which the class score is figured. From all the class reports the permanent record of all the items for the entire school is made. This serves as a valuable summary of the work of the school. The enclosed letter which was recently sent out will show the progress of the plan. A copy of the individual class blank is also printed.

Last Sunday marked the close of the February Efficiency Campaign. In the final results we find the index to the progress we are making. I have had high hopes for this campaign that it might accomplish some very definite results in the following points especially: (1) Increased attendance of teachers ON TIME; (2) Increased lesson preparation at home on the part of pupils; (3) Increased attendance of pupils ON TIME. So I was very much encouraged to find upon making a comparative report for the last two months of the campaign that in every item except one we have made new records during February. Following is the comparative report:

	January	February
Teachers present on time.....	94	96
Pupils with studied lessons.....	604	679
Pupils on time.....	835	843
Pupils with offering.....	1,286	1,349
Visitors.....	114	88
New Members.....	23	24
Attendance.....	1,675	1,601

Following is the summarized report for the month of February including your individual class summary:

	6	13	20	27
Teachers present on time	27	26	21	22
Pupils with studied lesson	178	183	164	154
Pupils on time.....	204	222	213	204
Pupils with offering....	334	340	330	345
Visitors.....	17	29	22	20
New Members.....	8	8	3	5
Attendance.....	415	435	415	426
Attendance a year ago..	319	283	342	337

Next Sunday will be the beginning of the March Campaign. As I stated in my last letter to you, the pupils in your class will respond in proportion as you are interested. Remember that the process of education is a slow one; it will take months and perhaps years to build up a spirit in the entire school in which every member will want to excel in these points on which we are now working. It is just now that we need "the enthusiasm of patience."

Yours very sincerely,
DIRECTOR OF RELIGIOUS EDUCATION.

Individual Class Record

Date.....

1. 2.

1. Was the teacher present on time? — —
2. How many members present? — —
3. How many pupils with lessons prepared?..... — —
4. How many pupils on time? — —
5. How many pupils with an offering? — —

Total number of points.....

6. Number of new members... — —
7. Number of visitors..... — —

CLASS SCORE

(Continued on page 46)

The World of Toil and Service¹

By
Benjamin S. Winchester

A MOTHER is mourning the loss of her little one. As her pastor calls upon her she recounts the circumstances—how the nurse had left the little babe asleep for a few brief moments upon the porch and had returned to find its life had flown, from what cause no one could tell. In the perplexity and bitterness of her grief, the mother describes the attempts of friends to bring her comfort: "They tell me I must not mourn, that I must think of the trouble my baby has been spared, of its present greater happiness, and that it is the will of God," and she adds, defiantly: "I don't believe it is the will of God!"

The minister is reminded of those words of Jesus when he said, "It is not the will of your Father that one of these little ones should perish," but hesitates to quote it here, realizing that this mother is face to face with the problem of life, too deep and too mysterious to be solved by the magic of any mere verse. Here is a point where her intellectual life and scientific training, her emotional experience and her personal faith in God are brought into conflict, and under the stress of this tragic moment she is unable to bring them all into harmony. The minister may help by his counsel and suggestion, he may bring inspiration and comfort through sermons, but there is also a work of teaching to be done, tactfully and systematically to enlarge the religious background of this mother, and of others like her, whose theological furnishment is inadequate for the greater strains.

A lawyer discovers that a member of the firm has been embezzling from the common funds and that the amount taken has already reached many thousands of dollars. The first impulse is to dissolve partnership and bring the culprit to trial, as there is abundant evidence to secure conviction. The lawyer goes home and wrestles all night with his problem. He thinks of his partner's wife and of the beautiful children, and shrinks from the effects of exposure and publicity upon their lives. In the morning he goes to the office and, calling in the other members of the firm who, with him, have been wronged, he tells them

of his decision. "We'll not dissolve partnership," he says. "We'll hang together and pay every cent of this loss!" The promise was made good and when, a little later, the offending member suddenly died, the remaining members of the firm quietly shouldered his responsibilities, paid off his debts, saw his family established in a modest home and provided for the education of his children. Here, again, was a problem

of adult experience, suddenly arising, and demanding a solution consistent with religious faith.

A man is called to a position of trust in an institution. It seems to offer an opportunity for wide and useful service, and he accepts the offer with the determination to devote his life to the carrying out of his ideals. He soon finds, however, that the institution is dominated by men whose ideals are other than his own; they are striving for commercial success, or for reputation, or for the mere perpetuation of routine procedure. It becomes increasingly



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"Beyond the Years of Active Participation"

¹ Copyright, 1921, by Benjamin S. Winchester.

clear that it will not be possible to realize his ideals. Shall he sacrifice them to expediency and simply accept the lower standards of his associates? Shall he force things to an issue and seek the removal of the objectionable members? Or shall he quietly withdraw and submit to unjust and adverse criticism and the ignominy of apparent failure? Here is a problem the solution of which means a great deal, to him at least. Decided in one way it means the loss of self-respect; decided in another way the issue is, at least, doubtful; and if he withdraws it may mean the blasting of all future hopes; it will not be easy at middle age to explain his action, and new positions do not come seeking a man without a job. Yet there stands conscience, demanding fidelity to ideals and urging reliance upon faith. Here is the problem of middle life, as it comes to many a man, under a great variety of circumstances and rendered all the more complex because of family responsibilities. As one man put it, "It's a lot easier to decide these things when you have only yourself to look out for than when you have a family to support."

On the porch of a little cabin in the far west sat an old man. His newspaper had fallen across his lap and his eyes were looking toward the horizon where the setting sun had just disappeared in a burst of glory. He did not heed the step of a caller who had lifted the gate and was now coming toward him on the narrow board walk. In apparent soliloquy he began to relate the story of his life—how he had come around the Horn in the early days to California, and had traveled all up and down the coast in search of gold. "I've not been a bad man," said he, "but my life has been pretty much a failure!" Then, becoming conscious of the presence of his visitor, he grew suddenly silent and gazed long and sadly at the sunset. It was the problem of old age, made all the more pathetic by the fact that now, when most needed, God and faith were absent. Life had all been lived. The future held nothing in store.

Youth has its problems of adjustment, acute and baffling, as one world of experience impinges upon or gives place to another. And it is the chief business of education to provide, in advance or at the time, ideal experiences of similar nature which will suggest a wholesome solution, and the business of religious education to present experiences in which God is a participant and faith a working force. Thanks to the recent labors of many scholars, the field of childhood and youth is now fairly well charted, and its prob-

It may be that it will be forever impossible to analyze so minutely as has been done for children this adult world. Possibly we shall never have courses of study so carefully elaborated and so richly supplied with suggestions as are our graded courses for children. Perhaps the intensity and variety of adult experience, and the very conditions under which the adult mind works—its habit of regarding its own education as already complete—will prevent adults from ever taking full advantage of what might be offered for their profit. Still, it is possible to mark out in a rough fashion the areas of adult experience where adjustments are likely to become necessary.

If we may reduce to a somewhat simple scheme this problem of adjustment, we may remind ourselves that the adult is always living, potentially at least, in at least three quite different sets of relations, three different worlds of experience. We may designate these as the World of Family Life, the World of Business and Industry, and the World of Community Life. In the first, as parent, he meets the supreme responsibilities and shares the most intimate of relationships. In the second, as bread-winner, he is brought face to face with questions of business honor, personal integrity and fidelity to duty. In the third, he finds himself in relation to the various aspects of civic responsibility as well as the more genial and casual social gatherings of various groups for purposes of recreation and sociability. For the sake of illustration, each of these worlds may be represented as a circle, or sphere of interest, all of which, for religiously minded persons, are comprehended within the larger circle of God's providential purpose which we are accustomed to designate as the kingdom of God. In a perfectly harmonious life we may suppose that each of these spheres of interest is held in consciousness in such a way that duties and responsibilities seem never to conflict and that the same Law of the Kingdom is seen to run consistently through them all (Fig. 9).



Figure 10

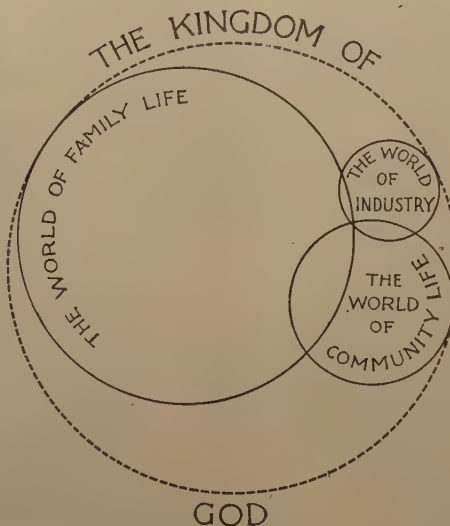


Figure 11

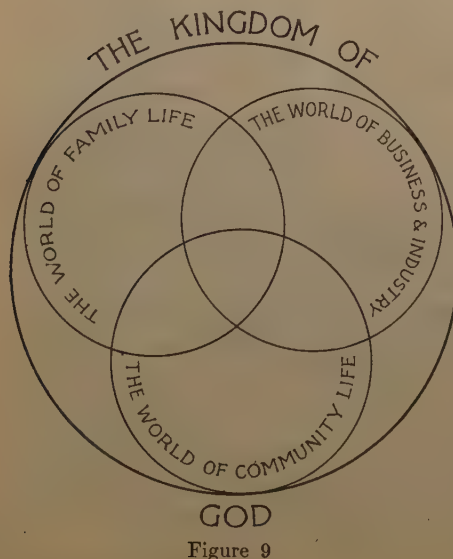


Figure 9

lems—at least the more typical ones—located and the solutions suggested. But maturity and old age, no less than youth, have their problems of adjustment also. Here, certainly no less than in youth, do worlds of conscious experience come into sudden and often apparently irreconcilable conflict. And here, too, must God be present and faith be active. Yet here, alas! no such painstaking study has been made; the field of adult experience has never yet been charted, no provision has yet been made for a continuous, systematic succession of standardized and ideal experience for the religious education of the mature mind.

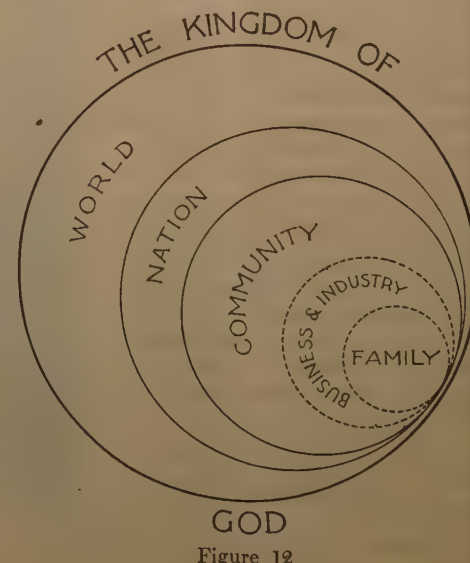


Figure 12

In actual experience, however, this is seldom or never the case. To most people one of these worlds bulks far larger than the others, seems much more insistent in its demands, if not actually more important than either or all of the others. Not infrequently, the responsibilities and obligations which one recognizes as binding in one sphere seem inconsistent with those which are recognized in one of the other spheres. There is often lack of coherence or continuity between the spheres and too often the line comprehending them all within the kingdom of God is exceedingly faint and tenuous. In other words, we have here all the elements of a problem, the conditions precedent to stress and strain, the need of some force, like religion, which shall "bind together" and give consistent meaning to these diverse elements of our conscious life.

For example, let us take the case of a business man or factory worker. He goes from home early in the morning, toils all day at some monotonous occupation, and returns at night for the evening meal. The thing which bulks large in his consciousness is this world of business or industry. (Fig. 10.) The world of family life he recognizes with its obligations, but the chief responsibility there is borne by another, the mother it may be, and the greater part of his own energies are absorbed by his vocation. He has his civic duties, his relations to lodge or club, his obligations to neighbors and friends, but these are of a still more casual nature, and must take second place to those of home and family and third place with reference to business. All goes well until a problem of adjustment arises. The mother dies and he must now face the question of the home in a new sense. Suddenly this world begins to bulk larger with him. Or he is elected to an office in the town, and he must decide how much time he can give to these new problems without interfering with or giving up his business. Or he is offered a new position in a distant city, but is deterred from accepting it because of family considerations. Or the standards of his business world are lower than those of his home life. Shall he try to live according to two sets of standards? Or shall he suffer the home standards to be lowered? Or shall he try to apply the higher standards to business? In either case he meets a problem, a problem which cannot be satisfactorily solved without reference to something bigger than either or than all of these worlds, without reference to One whose kingdom comprehends them all, whose law runs through them all.

Or again, let us take the counterpart of this case, that of the mother in the home (Fig. 11). With her it is the world of family life that bulks largest and absorbs her main energies. She has very little, it may be, to do with the world of business or industry. She catches glimpses of it through the eyes of her husband, and bits of gossip drift in at mealtime or in the

evening about the fire. But her problems are not *there*; it is with the children she must live day by day; she must feed them, clothe them, care for their physical and spiritual welfare continually. If she has other interests, they are in the community about her. She has her social circle, she belongs perhaps to a woman's club, she meets her neighbors in friendly intercourse. But this state of equilibrium may be disturbed at any time. Her husband dies, and she is confronted by the task of providing the necessary family income. Or children sicken and die, and this world which absorbed her interest is suddenly shrunk. Or some tragedy overtakes the community and she finds it necessary to give herself to the relief of suffering, even at the cost of neglecting her family. That is to say, the relative "pull" of these different worlds upon the individual is neither equal nor constant. Life is a continual problem of adjustment, adjustment of time, adjustment of energies, adjustment of standards. And it is the purpose of religion, and of religious education, to provide means for the interpretation and reinterpretation of these strains or stresses in experience.

We have said that the demand which these several worlds make upon the attention is neither equal nor constant. As one grows older the balance shifts. Family responsibilities diminish and vanish entirely as the family reaches maturity. One secures a competence and retires from business. His personal interest in this sphere is correspondingly lessened. If he is to live happily, however, the other worlds must grow larger; he must give himself increasingly to serving the interests of the community, of the nation or of the world at large. This is really, the secret of a happy old age, to disengage oneself more and more from the cares and responsibilities of youth and early maturity and to allow oneself to become more and more absorbed in interests and activities for the wider community (Fig. 12).

Keeping in mind these diagrams of the spheres of interest in adult life, one may roughly classify the problems of the individual somewhat as follows: I. *Problems of personal religion*; and, II. *Problems of social relationship*. As examples of the former we may have the problem of faith in an age of science, the problem of worship in an atmosphere of materialism, the problem of Christlike conduct amidst conflicting ideals and antagonistic forces. The first is met with frequently in persons whose early religious training has been of a dogmatic character with stress upon the supernatural aspects of religion. Later contact with matter-of-fact people, or the following of scientific studies or research, may raise serious intellectual problems. If one is strongly persuaded of the truth of scientific theories and of the immutability of natural law, not infrequently doubts are raised as to the reality of those things whose foundations lie in the realm

of the supernatural. The result may be a turning aside from religion entirely. The remedy is to approach the Bible and religion itself afresh in a scientific spirit. There is no necessary "Conflict Between Science and the Bible." Or again, absorption in business or the material concerns of life is apt to dull the power of spiritual perception, and cast doubt upon the validity of worship. Here, too, the remedy lies in focusing attention upon the mystical aspects of human experience. Such books as James's *Varieties of Religious Experience*, or King's *The Seeming Unreality of the Spiritual Life*, or the helpful writings of Rufus Jones, will help to make one open-minded at least with reference to phases of experience which are less absorbing at the moment. Or, again, surrounded by the deadening routine of the business or industrial world, how difficult it is to keep one's conscience alive and alert to the standards of Jesus, standards which seem oftentimes to win scant sympathy from "practical men of affairs." One needs to have his moral sense toned up repeatedly by being brought to contemplate and discuss again and again the teachings of Jesus in their relation to the problems of the modern business world.

These social problems may, in turn, be grouped about certain interests or institutions in which one lives and acts not so much as an individual as he does as a member of the social group. Take the family, for example: a whole round of problems centers here; the problem in general is that of fidelity to family responsibilities, marital fidelity, parental fidelity, fidelity to those ideals of family life which in these latter days are sometimes regarded as old-fashioned, but which lie at the foundation not only of the family as an institution but of society as well. With the increase of wealth, the tendency to luxury and self-indulgence, the opening of opportunities for womanhood in various spheres of social and public activity, it becomes increasingly a problem to know how to manage one's time so as to do full justice to these responsibilities of home and at the same time to do what appears to be one's duty toward society at large. Studies which open up in attractive fashion the nature of child life and suggest fascinating ways of fulfilling the obligations of home life will often help toward the solving of the home problem. Especially necessary is it for young parents to realize that these homely tasks which come in connection with parenthood are just as important and just as honorable as the more conspicuous forms of activity which for the moment may win attention in the public eye.

For the business man there is the problem of business integrity and commercial honor, for the employer the problem of social justice, for the professional man the problem of unselfish service, for the church worker the problem of spiritual efficiency

and social and missionary enterprise, for the city or state official the problem of civic responsibility and civic righteousness. Each of the various vocations has its peculiar temptations, difficulties, problems.

How short-sighted, therefore, to attempt, as some churches do, to meet all these diverse problems in one class or with one course of study. What is needed, rather, is a variety of courses, each dealing with a specific aspect of experience or with a particular problem or group of problems. Often a group may be induced to follow for a brief period of six weeks, or ten weeks, a course of study that deals definitely with a problem that is felt to be acute when it would be quite unwilling to pursue a general course of study that begins and ends nowhere. Courses in biography, whether of biblical characters, characters prominent in church history or

in the history of missions, or even in contemporary life, are often attractive. Book studies, such as Studies in the Psalms, the Book of Job, Jonah as a Missionary Book, Amos the Herdsman of Tekoa, the letters of Paul to the Corinthians, the Book of Daniel or the Book of Revelation, will interest many who have never been accustomed to read the Bible in its larger units. Some will wish to follow for a limited time a period of history, such as The Founding of the Hebrew Nation, or The Period of Prophetic Activity in Israel, or The Times of Jesus, or The Period of the Reformation. Some will be glad to pursue a course which sums up the teaching of the prophets, or of Jesus, upon a particular theme, such as Social Righteousness, or the Kingdom of God. In fact, the whole round of theology, sociology, missions, biblical literature, ethics, and psychology is available for study material while every

possible method, from forum discussion to formal lecture, is legitimate.

There is possibly no more needy or neglected field of effort for the teacher of religion than this of adult life, and this is perhaps specially true of old age. It is easy to overlook those who have passed beyond the years of active participation in the ordinary pursuits of life. Yet how many are facing with dread the lonely months and years, when friends grow rapidly fewer and responsibilities diminish, but time drags on—toward what? It lies with the church and its teachers to bring the constant stimulus of faith and hope into the lives of mature men and women to whom the monotony of toil, the burden of responsibility, the perplexity of misfortune, the sadness of bereavement, the feebleness of age bring their baffling problems of uncertainty, doubt, and sometimes despair.

The Tragedy of the Near East

America's Unfinished Task

IN all its different stages of development, the Near East Relief has aimed at one object only, namely, to save from death the hundreds of thousands of refugees—men, women and children—in the Near East. The response on the part of philanthropic America, and even of the entire world, to this call for help for a stricken people, has been prompt and generous.

For five years this work of life saving has been continued, and one million human beings at least are living today who otherwise would have perished. In this benevolent work some sixty million dollars have been used by the Near East Relief in the form of money, clothing, supplies, shelter, food, medicines, medical care, and supervision.

For obvious reasons we have refrained from utterance and effort that could possibly be called political. Our officers and agents have dealt amicably with the existing governments under which their wards, for the time being, lived—whether English, French, Arab, Turk, Nationalists, Georgian, Russian, Koord, Greek or Soviet. We have assumed that we had but one aim and purpose, and that to save life, which is our sole aim today.

Our representatives have been everywhere recognized as neutral in all local affairs and so have been acceptable to all parties. They have frequently been the medium of

negotiation between contending forces for cessation of hostilities and the agents for consummating peace.

This relief was begun five years ago in

his capital at Angora. He has not agreed to the Treaty of Sevres. Mustapha had representatives at the Premiers' Conference in London in March, but they did not



Trebizond—A Refugee Family in Front of Their Home

response to urgent appeals from the American Ambassador at Constantinople in the hope and belief that it would terminate within a year or, at the latest, as soon as the European war should cease. Contrary to expectations, national conditions in the Near East remained so threatening that it has been impossible to return the hundreds of thousands of exiled refugees to their homes where they could become self-supporting or to gather the vast number of dependent orphans into anything but temporary orphanages. On the contrary, renewed atrocities have created additional hordes of refugees and added to the number of dependent children faster than their needs can be met.

This statement covers the entire present area of our relief operations, in the country reaching from the Dardanelles to the Caspian Sea, and south across Asia Minor, Syria and Mesopotamia, eastward into Persia. Political conditions at the present time in most sections are chaotic, and in many parts new disasters threaten. Anatolia, Armenia, Kurdistan, and Asia Minor are under the government of Mustapha Kemal Pasha, the leader of the Turkish Nationalist party with

at that time commit the Nationalists to any policy of protection for the minority populations in his domain.

The French, who with the English have occupied Cilicia for more than two years, are now reported to be withdrawing their military forces and turning the large Armenian population, assembled there under allied protection, over to the control of the Nationalist Turks. Armenians constitute the large proportion of the population of that area. The French used Armenians as soldiers to help them subject the country. These Armenian troops are now being disarmed before giving back the control to the Turks. The Turks are greatly incensed at the Armenians because of the aid they have given to the French, and are now boasting of the revenge they will take upon the Christian populations in Cilicia when they return to power.

It is reported by absolutely trustworthy Americans that Turkish Nationalists have proclaimed that the mosques and minarets destroyed in their conflicts with the French they will rebuild with the skulls of Armenians. Women and children declare that they would choose death, in whatever form it might come, to such a state of distress, of hopelessness and of perpetual terror, and yet no way of escape opens before them. Among these distracted Christian peoples a state of panic prevails. Their safety seems to lie only in flight. There appears to be no protection for them in territory controlled by the Turkish Nationalists and the French protest their going into French Syria. They cannot emigrate to a foreign country, for the most of them are absolutely destitute, and no country will receive them as refugees. They seem condemned by circumstances beyond their control to certain death.

This fairly represents the conditions throughout Cilicia, while in all the territory controlled by the Nationalists there is no assurance that the life of Christian minorities will be protected and they be allowed to reoccupy the homes and lands from which they have been driven and there become self-supporting.

As conditions now are it would seem that the giving of food and shelter alone will not suffice for future protection. What seems to be impending disaster to the unprotected Christian minorities under the control of the Nationalist Turks, must be averted or the wards of our philanthropy and care may be destroyed under conditions of surpassing cruelty.

If the contributions of past years are not to be wasted and our sacrificial work come to nothing, we must take the next step of appealing to our own and Allied governments to protect these threatened people. America is in a position to secure the protection required if it acts promptly and decisively. To achieve this she must act promptly and take the leadership in this matter. She alone can act with absolute political disinterestedness.



Constantinople—Scene at Armenian Refugee Camp at Haidar Pasha, a Quarter of Constantinople

We can insist that England, France, and Italy, who have it largely in their power to control the Turkish situation, shall now demand and enforce the demand, that exiled and menaced peoples be restored to their homes and protected there.

All Europe and the Turk know that the United States neither seeks nor desires territorial acquisitions or control in any part of the Turkish Empire; but they should all be convinced that the people of America cannot and will not remain indifferent when inhumanities of such a character are openly practiced upon a helpless and unprotected people.

Official Washington and members of Congress must be made to realize that the brain and heart of America expect that prompt and effective steps will be taken in the direction here indicated. Washington desires and needs to know the judgment of the people of the country upon this subject. The only way for her to know is by hearing the voice of the country. Responsibility rests permanently on those who have so generously given to the Near East Relief. They constitute at least twenty million of the people of the United States. They must follow their gifts by action and by personal expression of determination that something decisive and effective be done by our government.

This can be done without partisanship since the recent platforms of the two great political parties declared in favor of readiness to render every possible help to the suffering Armenians. There has never been a time when that aid was more imperative than it is today. Delay is perilous.

Charity may bind up wounds and pour in the oil of consolation, but has not the

time arrived when the systematic creation of wounds be made to cease? True Christian charity can demand no less than this. In the name of that charity which knows no bounds of race or creed we urge every one who reads these lines to write at once to his Senator and member of Congress urging that early action be taken at Washington. No political emergency can serve as an excuse for inaction on the part of our own Government and the Allied governments. Each one should regard himself as an agent to get others also to write, that Washington may know and feel the true heart of America.

We do not assume to dictate to the President and to Congress what shall be their method of attaining the end in view. We are certain that the means are at their command to make it known to the Allied powers that the people of the United States look to them to end the Turkish destruction of Christian peoples under their control, and we are equally sure of the good will and humanity of the high officers of our government; but if they are assured that the public is back of them, their hands will be strengthened. What we ask is that they bring home to the European powers a realizing sense of the fact that the American people are in earnest in their demands that these people shall be saved from utter destruction.

JAMES L. BARTON,
WALTER GEORGE SMITH,
STANLEY WHITE,

Special Committee appointed by Executive Committee Near East Relief.

1 Madison Avenue,
New York, N. Y.

Hymns Every Child Should Know

The second article in a series which aims to help the teacher select suitable and appropriate hymns for children of junior age.

THERE is no poem in the world that is known and loved by so many people as is the Shepherd's Psalm. It is not surprising, therefore, that one or more of the paraphrases of that Psalm are found in every hymnal and are used with delight by old and young. In Scotland the favorite form of this Psalm is that founded on the version by Francis Rous, which was first written in 1641. As used today the first verse is,



Sandals, Rod, Water Bottle, Oil Horn

"The Lord's my shepherd, I'll not want.
He makes me down to lie
In pastures green: he leadeth me
The quiet waters by."

Of this hymn Dr. John Ker says, "Every line of it, every word of it, has been engraved for generations on Scottish hearts, has accompanied them from childhood to age, from their homes to all the seas and lands where they have wandered and has been to a multitude the rod and staff of which it speaks, to guide and guard them in dark valleys and at last through the darkest." A large book could be compiled giving instances in which this hymn has

By Josephine L. Baldwin

helped people in times of crises, but perhaps none is more striking than this. Two young women, Isabel Alison and Marion Harvey, were arrested in Edinburgh for attending the preaching of a Scotch minister, Donald Cargill, and assisting in his escape when the officers of the Crown were seeking to arrest him. These girls had committed no crime; they had only sought to worship God in their own way and to help a Christian minister in trouble; but they were condemned to death and executed on the scaffold as if they were the worst of criminals. On the way from the prison to

the place of execution a vast crowd was gathered. Doubtless they expected to see the prisoners cringing and weeping in that death cart, but instead they saw them with faces raised toward the sky and alight with hope and faith, and heard their sweet young voices singing this marvelous hymn of trust and comfort. William T. Stead says, "The magnificent assurance of this verse,



Sling, Flute, Staff



Scrip

"Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me; and thy rod
And staff me comfort still,"

has in every age given pluck to the heart of the timid and strengthened the nerve of heroes."

The version that is most used and best loved in America is that written by Sir Henry Williams Baker:

"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever."

The author was born in London, May 27, 1821, and educated at Cambridge. In 1851 he became vicar of Monkland, Herefordshire, and held that benefice until his death twenty-six years later. He wrote thirty-three hymns all characterized by simplicity of language, smoothness of rhythm and earnestness of utterance. Most of his hymns are tender and exceedingly plaintive, sometimes even to sadness. But through the shadows in his writing the light of trust and hope is always shining. And that is true of his own life. His last audible words were the lines of the third verse of his hymn through which he spoke of the joy of his Shepherd as he brought his wandering child safe home.

The junior children are very fond of this hymn. It is a much better version for them than

"Thou art my shepherd,
Caring in every need,
Thy little lamb to feed,
Trusting thee still."

There is something incongruous, if not irritating, to a junior boy especially, in the term "little lamb" as applied to himself, and the other hymn is more complete and satisfactory in every way.

Many adults prefer the more ambitious paraphrase by James Montgomery which is sung to Koschat's music. But both words and music in this hymn are better

suitable to adults than to children and the Shepherd hymn they should learn is *The King of Love*. The best setting for these



Copyright by Josephine L. Baldwin
An Eastern Shepherd

verses is the tune by John B. Dykes, who wrote the marvelously fitting and reverent tune for the hymn *Holy, Holy, Holy*, and the equally beautiful and appropriate setting for *Lead, Kindly Light*.

For a complete understanding of the Shepherd Psalm or any hymn based upon it, some knowledge of the Oriental shepherd's life is necessary, and the broader that knowledge is, the clearer will be the insight into the meaning and the deeper the appreciation of the beauty of the word pictures. Children who are studying the International Graded Lessons will have the shepherd life explained in a six weeks' series of the Correlated Lessons in Course VI, Part 1. For those who have not had this instruction the teacher will find it helpful either to give the little book entitled *The Shepherd Psalm for Children* to the children to read, or to use it as a basis for explaining the meaning of this Psalm to them in story form. The pictures given here are reproductions of the dress and outfit of an Oriental shepherd. The heavy rod and the sling with which the shepherd protects his flock from wild animals and serpents; the staff with which he guides them; the horn for the oil with which he is able to soothe and heal wounds of the day; the loose coat pulled up through the girdle makes a warm pocket in which he places the chilled and tired lamb that has grown too weak to walk and carries it back to the fold. The wounded sheep he carries on his shoulder.

Records and Credits in the Primary Department¹

By Hazel A. Lewis

THERE are at least two kinds of records which should be kept in the Primary Department: the permanent enrolment file and the current records. We must not forget that the Primary Department is part of the whole school. Its officers and teachers must cooperate in the plans and work of the school. At the same time, we must take into account the limitations of primary children and not attempt to keep records of things which they are incapable of doing or which would not be of value. For example, if it is the policy of the school to keep a record of Bibles brought, this item must be omitted in the primary records, for since the children are unable to read it, it would result in their getting the idea that there was merit in the mere carrying of a Bible. In other words, the records must be graded.

Enrolment

Every child who becomes a member of the Primary Department should be enrolled in a permanent file of the school.

This enrolment card should include the full name of the child, the parents' names, the address, the telephone number, the child's birthday and exact age, and any other information desired. It is usually best to have this enrolling done in the general office of the school if there is one. When this is done a duplicate card should be sent to the Primary Department secretary. It is usually best to enroll a child when he has been present three Sundays in succession. There are of course exceptions which it would be foolish to ignore, as in the case of a family whose relation to the church and the school is established without question as soon as they move into the community and present themselves at the school. For the sake of placing the child in the right class, it is also well to have a tentative enrolment made out the first Sunday, to be put in the permanent file when the child has been present three Sundays. There are also circumstances in which it is best for the enrolment to be made in the department by the department

secretary, a duplicate card being sent to the enrolling officer of the school. This plan should be followed when the office or the desk of the enrolling officer of the school is not easily accessible, or when the enrolling officer has other duties which prevent his being in place to enroll pupils before and during the early part of the session.

This enrolment file should be kept up to date, adding such information as change of address, or promotion into a new class or department. In the case of removals the card should be taken out of the regular file and placed in another for future reference. If the permanent enrolment file is arranged alphabetically and by families it will be possible for the department superintendent, the general officer of the school or the pastor to become familiar with the relations existing between any home and the church.

The teachers and officers of the Primary Department should cooperate with the officer in charge of this general enrolment file, for it can only be of service when it is kept up to date.

¹ Reprinted from *Methods for Primary Teachers*, by special arrangement with the Teacher Training Publishing Association.

The Child's Record

We are so accustomed to thinking of records from the point of view of the school that we often overlook their value in the child's development. Since we are teaching individuals and are interested in their spiritual development we must have some way of measuring their progress. Moreover, there must be some common understanding between pupils and teachers as to what is expected. "Children in their learning seldom have more than a very indefinite feeling that, of course, they are supposed to do better; and this is true often because they do not know when they improve or how much. The change of the attainment of children in any given task is remarkable when conditions are so arranged that attention is focused on the improvement."¹ There are certain phases of the teacher's aim which cannot be shared by the pupils, but we can be far more definite than we usually are in the requirements for the children. A small grade or credit card upon which the children are marked each week for their being present, on time, making an offering, having done their home work and knowing the memory verse, will set up a simple standard of attainment which the children can understand.

It is true that these are not the aims of our religious teaching which can only be stated in terms of character and personality. We strive to produce kindly, helpful, obedient, loving personalities, children who wish to please their heavenly Father. The moment we state these aims directly to the children and begin to measure kindness, helpfulness, and other good deeds we create a sort of smug self-righteousness that defeats our purpose. These desirable characteristics will be a by-product of the simple things we include in the credit card. The teacher's aims are in terms of conduct and must be based upon the child's experiences and his nature. The standard of attainment which we place before the child is a means of realizing this spiritual aim.

In a credit card such as the one suggested above, a credit value may be given to each of these points, either an equal value of credit for each one, or such division as may seem best in view of the needs and tendencies of the children in the community. It has been found that children understand and respond to numerical credits more than letters or words; that is, they appreciate and strive for a mark of 100 rather than an "E" or "Excellent."

Incentives are Necessary

The question may be raised as to the danger of such a credit card being used as an end rather than as a recognition of work done. In fact, we are justified in using it as an incentive, because the children we teach are in that period of development

in which incentives are necessary. The form of incentives will change in later years, but some form of incentive we always need. Teachers everywhere who have used some form of credit card in the Primary Department will testify to the children's enthusiastic response, their satisfaction in reaching the standard set for them which, in turn, produces the desire for further achievement.

The child should feel that this is indeed his own card, that it will be his to take home and that his standing in the department depends upon the record that he makes.

The Teacher's Record

If the teacher marks these credit cards before the session or at the beginning of the class period each Sunday she is able to watch the progress of each pupil. This will guide her in emphasizing and strengthening certain phases of her work. For example, if one child is failing in his memory work he will need special attention; but if all the children are failing in this point she will need to use some other method in developing the memory verses.

Irregularity of attendance and tardiness will also show up as individual problems to be dealt with rather than merely as class totals. Perhaps absent pupils are looked up by some department officer, in which case the list of absentees may be given by the teacher to that person. It is a very good plan to have the first absence investigated by the teacher; if she is unable to discover the cause or to find a remedy, she may report it to the department secretary or superintendent; if the absence continues the matter should be reported to some school officer such as the absentee secretary or church visitor.

For the Parents

This credit card, covering a period of three months, should be sent to the parents that they may see the facts concerning the child's record. If this is accompanied by a letter, signed by the teacher, bearing her address and telephone number, and reminding them that she will be glad to talk over any questions with them, a very wholesome home and church cooperation will often develop. The parents have a right to know what is expected of their children and what progress they are making.

Permanent Records

Before these credit cards are sent home the totals of each item—the number of Sundays present, the number on time, the offerings, the number of weeks in which home work was done and the memory verses learned—should be placed on the permanent records. This permanent record should provide a place for the credits of the child during the entire time he is in the department. This will allow comparison. It should be kept by the department

secretary but available for reference by the teachers and department superintendent.

Recognition

Children enjoy working for results which are not too remote, and it is sometimes best to recognize each week the children who make a grade of 100 or of at least 80. If these children stand for recognition or if their names are put on the blackboard it will be sufficient honor. Who is there, young or old, who does not like a wee bit of appreciation for work well done? Pupils who make high grades may be recognized at the end of the quarter in some distinctive way, such as the special honor roll. These credits week by week and year by year should be taken into account in the pupil's standing at promotion time. It is right and fair that some distinction should be made between the children who have tried to do their work well and those who have never made the necessary effort.

The method of giving credit and recognition may vary, but the principle of having some standard of attainment and some form of recognition must be followed.

A New Kind of Campaign

(Continued from page 38)

Notice to Teachers

Do not mark anything in column 2.

Do not mark any totals.

Do not mark anything for items 6 and 7.

New members and visitors will be credited from the desk of the Enrolment Secretary and will be credited to the member who brought them, regardless of the class to which they are assigned.

No credit for new members will be given until they have been present three Sundays.

Substitute teachers can secure credit under item 1.

Teachers can secure credit under item 1 ONLY. None of the other items refer to teacher.

Points count as follows:

Teacher present on time.....	20
Member present	5
Pupil with lesson prepared.....	5
Pupil on time.....	2
Pupil with offering.....	2
New member	20
Visitor	5

On time means in the department room when Opening Exercises begin.

The CLASS SCORE is determined by dividing the total number of points by the enrolment and adding the totals of items 6 and 7.

Teachers will please check this report carefully before it is handed in.

¹"Psychology of Childhood"—Norsworthy and Whitely.

Accounting for Lives

(Continued from page 11)

The Parish Visitor

The parish visitor of the church, working in close cooperation with the department of membership, makes all serious cases of absence her particular care and frequently discovers causes unknown to the teachers and so restores the pupil in danger of being lost to the school.

The Life Members' Guild

Upon the completion of the year all pupils who have a perfect record of attendance for forty Sundays are made members of the Life Members' Guild, an organization composed of all who have won honorable recognition from the school for faithful attendance or the successful passing of its voluntary examinations. Year by year seals for these respective honors are attached to the guild's diploma attesting the honors won, and making a souvenir of relation and loyalty treasured by those who possess it.

The Rock

(Continued from page 35)

and nothing but three cross beams and the air, from which to hang the set. So no amateur need be discouraged from production by fear of its difficulty.

The performance was given in the church auditorium on the pulpit stage. First of all a huge curtain, 20 by 60 feet, in three sections was made of unbleached muslin and hung at the back to cut off the organ, and form an outdoor background. In order to save expense (the professional dyer wanted \$20.00 to dye this curtain), this was dyed by one of the boys, a beautiful Maxfield Parrish blue. The unevenness inevitable in so large a job rather added to the effect, as the mottled white spots created a charming effect of clouds. The three sections of the curtain were clamped together with large clasps, a deep hem being left as joining and tall uprights, twenty feet high, slipped inside the hem for supports and to avoid a wrinkled sky. As the space over the proscenium was very high, a narrow "fly," of the same blue, was used in front of the large background and about over the wall.

Side walls to represent the sides of houses were made from beaver board and calsomined a soft, creamy yellow. These ran to the top, and at the front of the right wall a doorway was made (be sure not to have a door) with a strip of striped awning tacked to the upper door-frame and supported by small sticks, slanted out from the base of the door.

At the back the skeleton framework of a wall, about four feet high, was covered with khaki. A little to left of center, the boys built an arch of plain boards and a quaint double-door fastened with a wooden bolt of elaborate design. The arch of this gateway was particularly effective as can be seen by the picture. These were also calsomined, the arch and frame the same color as the side walls and the door a dark brown.

A flight of four steps was built at the back right, ending in a platform, which turned and went out between the side and back wall, thus obviating the awkward effect of climbing up over the scene; the upper half of the stairway to the roof was

finished in the imagination off-stage. A large packing box in the wings made the landing. The boys also built a similar set of steps to fit around the palm.

An unusually beautiful real palm was secured from the florist and fitted into an artificial trunk containing a bucket of water. This was just the right height to escape the top of the proscenium.

This set remained the same until the last act, when the walls were hurriedly ripped off the beams, and sections previously covered on the back side with khaki were set lengthwise on each side, making the side wall. The gateway was taken out and cleverly made to hinge up and set away, while the back wall, seven feet high, in the first scenes, having been made with hinges, folded over to four feet high, the same as the side walls. An opening was left at the same spot, where the stair had gone up in the first act. The best touch of all, however, in securing the effect of the roof was achieved by a very simple use of the palm, which was removed from the trunk and set on the floor just outside the wall. The other trees, which had waved high outside the wall in the first act, were lowered to only just reach the top. It was remarkable what an illusion of being up in the air it created merely to look level on this palm, which in the first act had waved above their heads.

As this scene represents a house roof just outside Jerusalem, a piece of beaver board, the length of the width of the stage, was painted with a scene representing the walls and roofs of the temple. The upper outline was cut out to follow the design and this piece was set up against the dark blue sky curtain, behind the beaver wall.

The lighting of this play is very simple. We used no footlights, but two strips of four 100-Watt nitrogen amber bulbs on each side of the proscenium for the daylight scenes, with two flood lights with eight 75-Watt nitrogen and a blue gelatin slide behind the wall at the gate to light the blue sky background; for the miracle we dimmed the general light a little for contrast and used a baby spot light from the balcony directly onto the platform of the stair. The last act is played in darkness and we had the strips dimmed to almost nothing, one flood taken off its stand on the floor with only two bulbs at the back.

On account of the fire laws we were not able to use the Roman lamps, although we had two at hand for use. The blue flood shining on the distant scene of Jerusalem made an impressive effect. A khaki floor cloth gave the effect of the court.

The jars were especially made by a local potter without charge for the sake of the advertising. They are not baked and are very fragile, but picturesque.

The change of scene was very quickly and quietly made and did not take over seven minutes, although everything on this stage had to be nailed, "unnaild" and nailed up again. The stage is a large one, 15 feet by 25 feet by 15 feet and the cost of the sets, not counting the labor, which was contributed by the boys, was about \$40.00.

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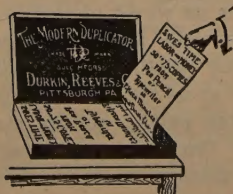
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Who's Who Among Our Contributors

ONE of the new editors of THE CHURCH SCHOOL speaks to our readers in the leading editorial. Dr. Miller is Secretary and Editor of the Publication and Sunday School Board of the Reformed Church of the United States with headquarters in Philadelphia, and brings with him to our circle the interest and help of an enthusiastic group of leaders in religious education. . . . Believing that the question of leadership is one of the most important problems facing our church schools, several of our leading articles in this issue were planned to give help in this direction. Miss Margaret Slattery, who sounds such a clear challenge to our churches in her article, *The Universal Demand*, is already well known to our readers. No one can read her message and not feel the appalling need for a more thorough training of teachers. . . . Mr. Shackford is Superintendent of Teacher Training for the Methodist Episcopal Church, South, and has under his supervision probably the most thoroughly worked out plans for the training of leaders promoted up to this time by any individual communion. His article tells us some of the principles on which the work for his southern teachers is based. . . . Mr. Scotford and Mr. Gaylord

are both in active pastoral work and bring to our readers the results of actual experience in their parishes. In Mr. Merritt's contribution we hear the voice of a business man; he is the layman-superintendent of the progressive church school of Mr. Gaylord's church. . . . Under the title, *Specialization Courses in Teacher Training*, our readers will also find a complete list of books now available for training classes. We hope this outline will enable many classes to select the textbook best suited to their needs.

Another important matter to be considered in the fall is the system of church-school records to be used. Why such records should be kept, and what items should be included, are clearly set forth in the article by Mr. Calhoun, who is Assistant Professor in the Department of Religious Education of the Yale School of Religion. Our readers will remember Mr. Calhoun's interesting story of the building of a new church home, which appeared in the August issue of THE CHURCH SCHOOL.

Mr. Mitchell, pastor of Calvary Methodist Episcopal Church, Philadelphia, Pa., and Mr. Ostrander, Director of Religious Education in West Congregational Church, Akron, Ohio, also bring us experience of

theirs in this field, and the story of still another church's progress along this line is told by reproducing the record cards now in use. For the information of our readers reproductions of cards which may be obtained from the various publishing houses are also shown. Mr. Blashfield, Director of Religious Education in the Roseville Methodist Episcopal Church, Newark, N. J., has given us a carefully worked out program of the various activities which have been planned for each month of the year.

Perhaps one of the most attractive features of this issue is the drama, *The Rock*. This seems to be one of those plays which is as interesting to the reader as to the producer, although a carefully worked up production would be well worth while both to the participants and to the listeners. We do not know that Mrs. George W. Hamlin, whose home is in Canandaigua, New York, is widely known in dramatic circles, but much study, observation and experimentation must have preceded the writing of this play, and she has surely made a contribution to religious drama. A note on another page tells of its selection as one of the prize plays of the Drama League of America. *The Rock* will also be published in pamphlet form.

Book Review

America's Far Eastern Question Studied by a New Method

A Text Book Socrates Might
Have Designed

America's Stake in the Far East

By Charles S. Fahs, Association Press, 1920

JUST why a book called *America's Stake in the Far East* should be brought up for discussion in these pages some months after it first appeared may seem at first glance strange. Yet it is more timely than ever as the problems of the Pacific loom up in the approaching disarmament conference. And it belongs in THE CHURCH SCHOOL because its author sees in a Christian public opinion the prime hope for a solution of these problems and in education the only sound method of forming such public opinion.

But he does not seek to move the public to his own view! He seeks to help readers and students make their judgments for themselves. It is just here that the book becomes—may it not long remain—unique.

Stimulated by Mr. Harrison S. Elliott's educational imagination, Mr. Charles S. Fahs has organized the study about a series of issues from "Is Japan becoming a

menace to the world?" to "What is the solution of the Far Eastern problem?" The chapter dealing with each issue consists of an ordered series of questions followed by a collection of quotations from many well-qualified writers, some providing reliable information, others expressing representative points of view. The task of the reader or the discussion class is to face the well pointed questions and work out their own policy for the United States in the Far East.

There is probably no one book that contains half as much of the material necessary for a sound basis of judgment and none that to this adds guidance in judgment-making with less pre-judgment of conclusion or bias of propaganda.

These are prophetic and soul-stirring days. The opportunity for Christian public opinion to register on world history for the kingdom's sake was never greater. Snap judgments even of Christians will not do! This book gives classes of men and women and young people, college students and earnest Christians of every calling a chance to master for themselves the most important world condition their generation will be called on to face.—Eric M. North.

The Appeal of the Worth While

(Continued from page 5)

requirement to a reasonable standard of thoroughness is given in a letter that I venture to quote from, which was written by the teacher of the class, a man who is a graduate in education of his state university, and who is now superintendent of the public schools of his home town. He writes:

"I am in receipt of your report on the eleven papers on *The Pupil*, which were the examination papers from our first training class. I note your comments and think they are well taken. The class knows now more what to expect, and I believe there is a more wholesome respect for the course than there could have been had all the members passed.

"The entire class expects to take the examination over, and you may accordingly send me fifteen copies of questions for a second examination on *The Pupil*. There is a new determination on the part of the class to pass the examination, and make a creditable showing. It will on the whole put an added seriousness into the entire training enrolment, which in the four or five classes is about sixty.

"One member of the class said that if that is what the credits stand for, he is going to have a gold seal diploma, and that it would mean something."